

# THE FIELD AFAR

MARYKNOLL



*From a painting by Lorenzo d'Alessandro, in the Vatican*

**MOTHER OF GOD, REMEMBER ME!**

**VOLUME XXI  
FEBRUARY**

**NUMBER II  
1 9 2 7**

# UNIVERSITIES, COLLEGES, and SCHOOLS

## UNIVERSITIES FOR MEN

Catholic University of America, Washington, D. C.  
University of Detroit, Detroit, Mich.  
University of Dayton, Dayton, Ohio

## COLLEGES FOR MEN

Regis College, Denver, Colo.  
St. Viator College, Bourbonnais, Ill.  
Quincy College & Seminary, Quincy, Ill.  
Columbia College, Dubuque, Iowa  
Mt. St. Mary's College & Eccl. Sem., Emmitsburg, Md.  
Seton Hall College, South Orange, N. J.

## COLLEGES FOR WOMEN

College of Notre Dame, Belmont, Calif.  
Trinity College, Washington, D. C.  
St. Xavier College, 49-28 Xavier Pk., Chicago, Ill.  
Rosary College, River Forest (nr. Chicago), Ill.  
Barat College & Academy of Sacred Heart, Lake Forest, Ill.  
Ursuline College and Academy, Springfield, Ill.  
St. Mary's College, Notre Dame, Ind.  
College of St. Mary-of-the-Woods, St. Mary-of-the-Woods, Ind.  
Nazareth College, Louisville, Ky.  
College of Notre Dame of Maryland, Baltimore, Md.  
St. Joseph's College, Emmitsburg, Md.  
St. Mary's College & Academy, Monroe, Mich.  
College of St. Teresa, Winona, Minn.  
College & Academy of Sacred Heart, Meramec St., St. Louis, Mo.  
Webster College, Webster Groves, Mo.  
College & Academy of St. Elizabeth, Convent Sta., N. J.  
Georgian Court College, Lakewood, N. J.  
The College of St. Rose, Albany, N. Y.  
College of New Rochelle, New Rochelle, N. Y.  
College of Mt. St. Vincent-on-Hudson, N. Y. C.  
Marymount College & School, Tarrytown-on-Hudson, N. Y.  
College and Academy of Our Lady of Good Counsel, White Plains, N. Y.  
College and Academy, St. Genevieve-of-the-Pines, Asheville, N. C.  
College & Academy of the Sacred Heart, Clifton, Cincinnati, O.  
College & Academy Mt. St. Joseph-on-Ohio, Mt. St. Joseph, O.  
Seton Hill College, Greensburg, Pa.  
Marywood College, Scranton, Pa.  
Rosemont College, Rosemont, Pa.

## PREPARATORY SCHOOLS FOR BOYS

St. Clement's School for Boys, Canton, Mass.  
St. Joseph's Academy, Wellesley Hills, Mass.  
Mount Assumption Institute, Plattsburg, N. Y.  
St. Aloysius Academy for Boys, West Chester, Pa.  
Campion Preparatory School, Prairie Du Chien, Wis.  
Pio Nono College, St. Francis, Wis.

## MILITARY ACADEMIES AND SCHOOLS

Clason Military Acad. & R. O. T. C., Sound View Ave., N. Y. C.

## ACADEMIES FOR GIRLS

Sacred Heart Academy, 726 Arkansas St., Helena, Ark.  
Notre Dame, Marysville, Calif.  
Mt. St. Joseph Academy, Hartford, Conn.  
Academy of Our Lady of Mercy, Milford, Conn.  
Notre Dame Convent, Bourbonnais, Ill.  
Loretto Academy, 1447 East 65th Street, Chicago, Ill.  
Villa de Chantal, Rock Island, Ill.  
Junior College and Academy of Immaculate Conception, Oldenburg, Ind.  
Academy of Immaculate Conception, Oldenburg, Ind.  
Nazareth Academy, Nazareth, Ky.  
Notre Dame of Maryland High School, Baltimore, Md.  
Marycliff Academy, Arlington Heights, Mass.  
Mt. St. Joseph Academy, Brighton, Mass.  
Academy of the Sacred Heart, Fall River, Mass.  
Academy of Notre Dame, Lowell, Mass.  
Sacred Heart Academy, Watertown, Mass.  
Academy of the Assumption, Wellesley Hills, Mass.  
Nazareth College and Academy, Nazareth, Mich.  
St. Benedict College and Academy, St. Joseph, Minn.  
Academy of Sacred Heart, Taylor & Md. Aves., St. Louis, Mo.  
Mt. St. Mary, Hookset Heights, N. H.  
Holy Angels Institute, Fort Lee, N. J.  
Oak Knoll School of the Holy Child, Summit, N. J.  
Loretto Academy, Santa Fe, N. M.  
Academy of St. Joseph, Brentwood, N. Y.  
Ladycliff-on-Hudson, Highland Falls, N. Y.  
Ursuline Academy, Middletown, N. Y.  
Mt. St. Mary-on-Hudson, Newburg, N. Y.  
Ursuline Academy, Grand Concourse & E. 165th St., N. Y. C.  
Our Lady of the Star Boarding School, Saratoga Springs, N. Y.  
St. Joseph's Mountain School, St. Joseph's, Sullivan Co., N. Y.  
Academy of The Holy Child, Suffern, N. Y.  
Mt. Notre Dame Academy, Reading (Cin.), O.  
Notre Dame Academy, Grandin Rd., Cincinnati, O.  
Mater Misericordiae Academy, Merion (Phila.), Pa.  
Mt. Mercy, Pittsburgh, Pa.  
Academy of Holy Child Jesus, Sharon Hill, Pa.  
Mt. de Chantal Academy, Wheeling, W. Va.  
St. Mary's Academy, 1175 Superior St., Milwaukee, Wis.

## BUSINESS COLLEGES AND SCHOOLS

Assisium Business Institute (Girls), 13-17 W. 128th St., N. Y. C.

## SCHOOLS FOR YOUNG WOMEN AND GIRLS

### THE ACADEMY OF NOTRE DAME ROXBURY, MASS.

Conducted by Sisters of Notre Dame of Namur. A Select Boarding School for Girls. Primary, Intermediate, and Academic Departments. Special facilities for the study of Music and Art.

Aims:—Physical Health; Solid Knowledge; Cultured Manners; Thorough Moral and Religious Training.  
Address: THE SISTER SUPERIOR.

### NOTRE DAME OF MARYLAND Charles Street, Baltimore.

Catholic College for Women conducted by the School Sisters of Notre Dame. Academic Department—High School Courses of College Preparatory Grade. Elementary Department. Music, Art. Physical Culture. For Catalogue, address: The Secretary.

**Is your school listed in the Directory above?**

**Fifteen Dollars pays for one line listing in each issue for one year.**

### ST. MARY'S HOSPITAL ORANGE, N. J. SCHOOL OF NURSING

Conducted by the Sisters of St. Francis. Registered under the State Board of New Jersey. One year High School required. Board, books and tuition free. Monthly allowance for incidental expenses.

### A New Book on the MISSION MOVEMENT IN THE UNITED STATES

*The latest publication of the Catholic Foreign Mission Society of America is entitled THE MARYKNOLL MOVEMENT. For further notice, see page 57.*

## SCHOOLS FOR BOYS

### ST. JOHN'S New England's PREPARATORY SCHOOL FOR CATHOLIC BOYS DANVERS, MASS. College Preparatory Courses

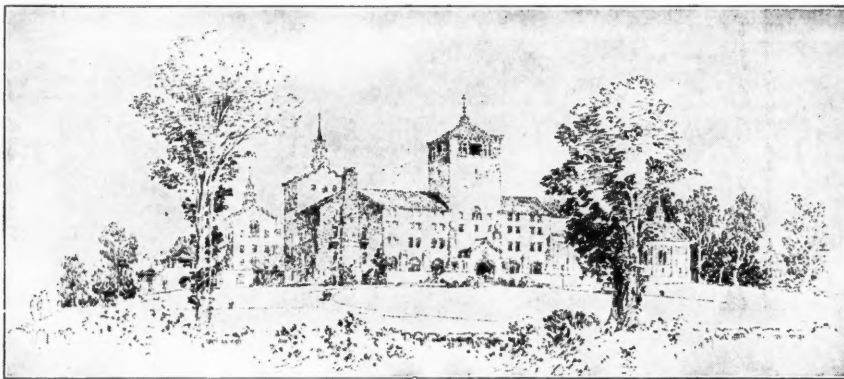
### ST. MICHAEL'S COLLEGE AND HIGH SCHOOL Winooski Park, Vermont

Conducted by the Fathers of St. Edmund. Beautiful location, extensive grounds. Juniorate connected with the Institution. Board and tuition \$300.

Send for catalogue  
**THE REV. PRESIDENT**

**Consult our School Department for information regarding Catholic Schools**

**NOTE OUR ADVERTISERS**



## The Catholic Foreign Mission Society of America (MARYKNOLL)

Approved by the Hierarchy of the United States at Washington, D. C., April 27, 1911. Authorized by His Holiness Pius X, at Rome, June 29, 1911. Decree of Praise, June 14, 1915.

"Maryknoll" in honor of the Queen of Apostles has become the popular designation of the Society, and is applied to the priests, Brothers, and Sisters.

Founded to train Catholic missionaries for the heathen, with the ultimate aim to develop a native clergy in lands now pagan.

Secular priests without vows compose the Society. They are assisted by auxiliary Brothers and by the Foreign Mission Sisters of St. Dominic.

### IN THE UNITED STATES

THE Central Administration and Seminary are at Ossining (Maryknoll P. O.), New York, about thirty miles north of the metropolis. Students in the Seminary make the usual six-year course in Philosophy and Theology.

THE Maryknoll Preparatory College, The Vénard, at Clarks Summit, Pa., admits to a six-year classical course youths who are ready for the high school.

A second Maryknoll Preparatory College has been established at Los Altos, Cal.

MARYKNOLL Procures serve as depots of supplies and as homes of passage for Maryknoll missionaries. They are located as follows: San Francisco, Calif., at Fillmore and Vallejo Sts.

Seattle, Wash., at 1603 East Jefferson St.

MARYKNOLL Japanese Missions. At Los Angeles, address Maryknoll Fathers, 426 South

Boyle Ave.; or the Maryknoll Convent, 425 South Boyle Ave. At Seattle, address the Maryknoll Convent, 507 17th Ave.

AUXILIARY Brothers of St. Michael participate in the work of Maryknoll as teachers, trained nurses, office assistants, supervisors, and skilled workmen.

MARYKNOLL Sisters devote themselves exclusively to work for foreign missions. (For further information, address: The Mother Superior, Maryknoll, N. Y.)

### CONTENTS

<i>At the Home Knoll</i> .....	35
<i>From Over China Way</i> .....	38
<i>Word from Fr. Lane</i> .....	39
<i>From Maryknoll-in-Rome</i> ..	42
<i>Editorials</i> .....	44
<i>Driftwood</i> .....	46
<i>Anni's Son</i> .....	50
<i>The Homeland Knolls</i> .....	52
<i>Fr. Chin's Letter</i> .....	54
<i>Circles</i> .....	56

THE FIELD AFAR, Vol. XXI, No. 2. Published the first of every month, except August, at Maryknoll, N. Y. Subscription, \$1.00 a year, in advance. Entered at Post Office, Maryknoll, N. Y.

AS SECOND CLASS MATTER.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of Oct. 3, 1917; authorized Nov. 21, 1921.

Make checks and money orders payable to J. A. Walsh (Tr.), Maryknoll, N. Y.

For further information address:

The Catholic Foreign Mission Society, Maryknoll, N. Y.

### IN EASTERN ASIA

MORE than one hundred Maryknollers, including priests, Brothers, and Sisters, represent the Society in China (Kwangtung, Kwangsi, and Manchuria Provinces) and in Korea.

The center of communication and of supplies for the various missions in China is the Maryknoll Mission Procure, Box 595, Hongkong. The central house of the Sisters in China is the Maryknoll Convent, 103 Austin Road, Kowloon, Hongkong.

Communications for Korea may be addressed to the V. Rev. P. J. Byrne, Tenshudo, Shingishu, Korea.

### THE FIELD AFAR

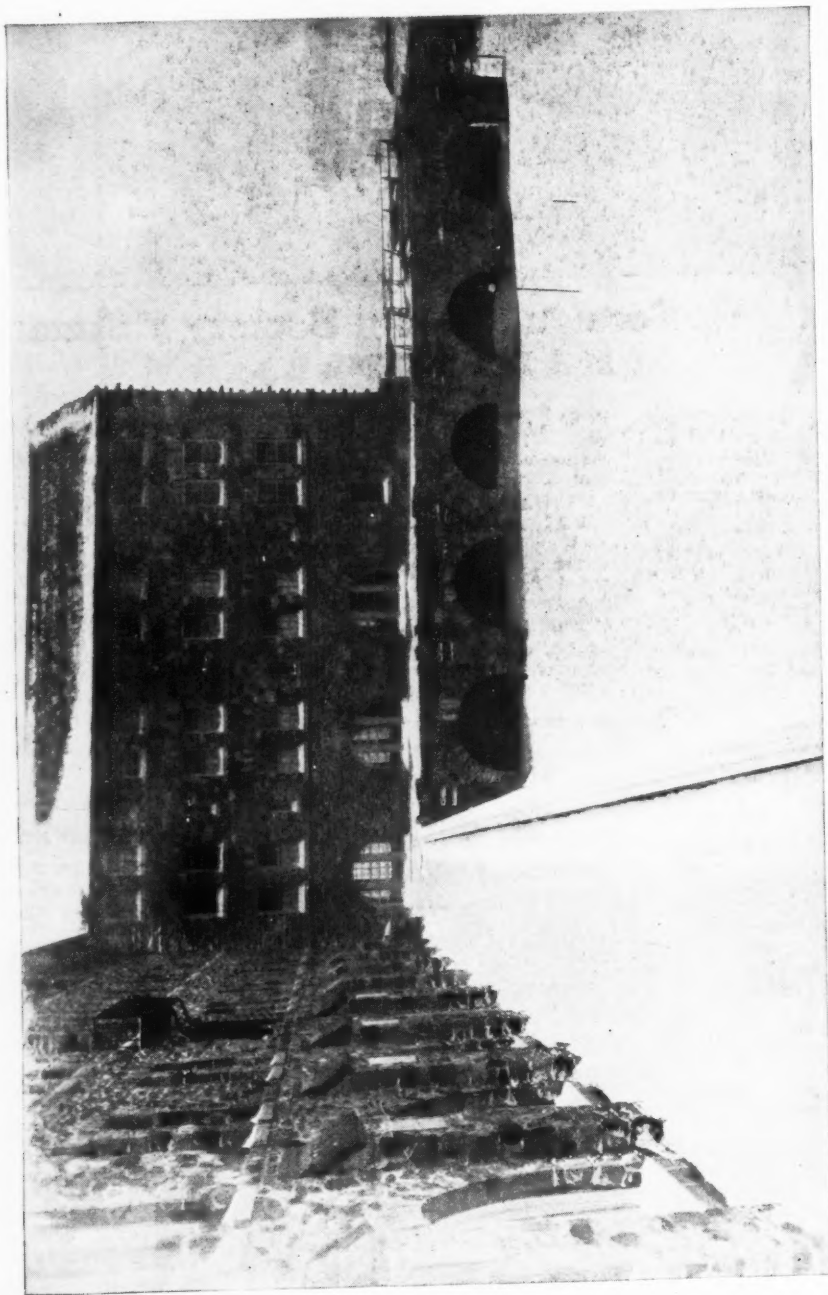
THIS paper is the organ of the Society at home and abroad. It is issued monthly except in the summer when a special enlarged July-August number is published.

The subscription rates are as follows: one dollar (\$1.00) a year; five dollars (\$5.00) for six years; fifty dollars (\$50.00) for life.

### ASSOCIATE MEMBERSHIP

EVERY subscriber is registered as a member of the C. F. M. S. and remains such until the subscription expires. A life subscriber becomes a Perpetual Member.

As a member, the subscriber shares in over three thousand Masses offered yearly by Maryknoll priests, and is remembered daily in the several Maryknoll communities. Members also share in the labors, sacrifices, and privations of the missionaries.



When Terraces and Cloister Call Maryknoll Students to Labor





# THE FIELD AFAR

FEBRUARY, 1927



## AT THE HOME KNOLL

THERE are no mid-year home holidays for Maryknoll students, and, usually, this means for new men the first long absence from the home nest.

But, if it sounds like hardship, the trial is rather on the family than on the absent son, and his letters radiate a warmth that brings comfort and cheer to the home folks.

At the Knoll, there were joyous, peaceful days from Christmas till after New Year's, followed by a period when everybody is settled for the welcome, good vacation after mid-year "exams."

### Northeasters—

That January period is one of quiet, tense work. The entire community is cassocked and cinched by this time, classes are a habit, the corridor bulletin boards are like moving pictures, and King Silence rules the Castle.

About this time of the year, we may expect a northeaster from over Boston way, and when a real one comes, it leaves a very large visiting card. It also changes plans, upsets schedules, and makes manual laborers imagine themselves saviors of society, uplifters in the literal sense of the word. Then paths must be opened and roofs unburdened of threatening weights, while terraces and cloister walks must be cleared for the sprinters and office-reading saunterers to whom they are undisguised blessings.

### Brothers' Retreat—

For the Auxiliary Brothers of St. Michael, January registered their yearly retreat.

At the latest reckoning, the brothers numbered forty-nine, but of these some fourteen are either on the other side of the continent or of the Pacific Ocean. However, the Vénard contingent were within travel distance, and, in all, thirty-five participated in the retreat to the joy of their director

and to their own edification.

The chapel would have bulged were it not that it is actually a part of the Maryknoll Seminary tower, the walls of which were built so as not to bulge—if at all—for some hundreds of years.

St. Michael's Chapel is one of passage. Like most of the other rooms in the house and several corridors, it still awaits the plasterers' pat, but it appeals just the same because it is visited daily by the Great High Priest.

Through the Providence of God, Maryknoll Brothers have had a healthy growth. They are now doing duty at every Maryknoll House in this country and on the missions. To examine the work of the Brothers in this country, one would have to visit the Mother-House, where there are twenty-five men in training, and then pass on to the Vénard College, the House of Studies at Washington, and cross the Rockies to inspect the work at Los Angeles, San Francisco, Los Altos, and Seattle.

### Kerosenes and Limousines—

Once in a while, some visitor who has had the good habit of reading *THE FIELD AFAR* "from cover to cover" and who is seeing Maryknoll for the first time asks about our ancient *Tin Lizzie*.

We can only answer sadly, "Buried down in that gully under a monument of small tin cans."

And then the visitor asks to see our garage today—evidently expecting to find us graduated into

Fierce Darts, Rice Rollers, and other high-bred cars.

No, we are still quite plebeian, and, in fact, the Seminary garage harbors trucks rather than passenger outfits. For the passengers, we did have at one period a Dodge—thanks to a priest-friend who wished to show his personal regard for our Superior. The Dodge stayed with us for a while and finally was requisitioned for The Vénard where, after four years, it still does service.

Then came to us in succession, two Kerosenes, relatives of the long deceased Lizzie. Neither was new, but neither was out of the running. One accompanied our little band to Washington and now appears daily in the Catholic University grounds. The other is at the Knoll, we are especially grateful to say.

Remark our gratitude! Last week in a down grade and a slippery surface, the Kerosene started a gyration that landed it on the fender of a passing car, which, resenting the attack, tipped over the Kerosene.

Two occupants—healthy brothers—crawled meekly out of the caboose, gave their number for a future reckoning; and, applying their combined strength to the fallen car (sic), raised it to its tires.

How did they get back to the Knoll?

They drove the precious thing home and neither of them had a scratch, nor was there a window broken.

### "BENEFACTORS" AND "FOUNDERS"

A Maryknoll **BENEFACTOR** is one who has subscribed one thousand dollars.

A Maryknoll **FOUNDER** is one who has given for any special need of the Society five thousand dollars.

The names of **BENEFACTORS** and **FOUNDERS** will be perpetuated in the archives of the Society.

SUPPORT A CATECHIST

The next day the car was requisitioned by the Superior who remarked a leaking radiator and a great dent in the rear, but these are minor incidents in the life of even great cars.

#### A Tree Planting—

Note the photograph on page 37. It certainly looks serious, as if a circle of mourners were witnessing a final consignment.

But if you have tears to shed, keep them for some other occasion—far removed we hope. This scene is the planting of a tree, a Thanksgiving Oak, which is hardly discernible in its bag of earth, but which one day in the vision of its planters will spread its branches on the Seminary lawn and symbolize the rugged spirit of those who leave its portals to fight for their Christ beyond the frontiers.

On this occasion, Joyce Kilmer's poem on the tree was read, and an eloquent address (all addresses should be eloquent) delivered by a deacon.

The Superior was present. In fact, he is recorded as having planted the tree which thereby is expected to keep fresh his memory for generations to come.

In his reply, the Superior warned the "founders of the memorial" that, as he saw the future, the oak might yet prove his worth by refusing to grow.

In this event, the planters have conspired to replace it, if necessary, by stealth and by night.

#### Departure of Sisters—

The Sisters witnessed a departure last November, and, in all probability will enjoy the spectacle soon again.

Usually, departure ceremonies take place in September, on the Blessed Mothers' birthday, when there is almost an assurance of fine weather, rich foliage, and colorful flower beds.

A life subscription to **THE FIELD AFAR** means also a perpetual membership in the Maryknoll family. Don't be without this if you can help it.

Conditions were not so cheery for their latest departure with heavy clouds weeping copiously at the night exercises, and, in the morning, a gray sky with a strong, cold, northern wind trying to chill the spirit of the Knoll.

But the spirit of departure days at Maryknoll is not so easily disturbed as some good people might imagine, and the actual fact is that joy is the dominant note—a joy that springs from the reflection, "Perhaps I am next."

This joy can hardly be shared by the family of the outgoing missionaries and yet it is so pronounced that invariably they are grateful to have come and to have witnessed it in others—even in their loved ones.

#### Father Meyer of Wuchow—

Fr. Meyer, one of our seasoned missionaries, escorted the latest group overseas leaving some at Kobe, Japan, for points in Korea, and bringing with him to Hong-kong one priest, Fr. Eckstein, who, by this time, is learning the language in Swatow.

Don't forget this Fr. Meyer of ours. It is hardly our place to praise one of our own, but we are

more than interested in watching this young American missionary who has passed through the exultant period and with full knowledge that an unfruitful soil awaits him goes forward manfully to his task.

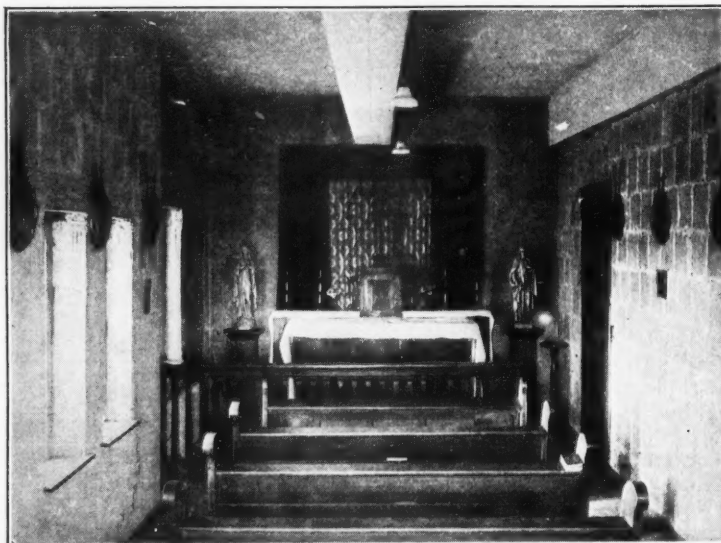
Give him a prayer whenever you read or hear of the efforts that he and his few associates are making.

#### Homemade Publications

BESIDES the official diary, Maryknoll has several chronicles, each with its own pet name. At the Center, we have *S-p-a-r-k-s*, a scintillating production prepared exclusively by the students. There is also the mouthpiece of the Auxiliary Brothers. This might have been called the *Harmonica*, but it took the more ambitious title, *Chips from St. Michael's Log*. At Washington, a small group of Maryknollers issues *S-p-r-o-u-t-s*.

From Los Angeles, we get leaves from *Bamboo Phil*, and, from Seattle, a message from *Seattle Sue*.

Coming across the Pacific is the *Chi Knoller*, a most impor-



TEMPORARY CHAPEL OF THE BROTHERS

This place of worship occupies a section of the Seminary tower

PENALIZE YOURSELF FOR DELINQUENCY

tant messenger that goes from Hongkong to every mission station.

Here are a few extracts from *S-p-r-o-u-t-s*:

Like the Prince of Wales, Father Superior started style traditions on his visit to us recently. On stepping through the door, he was not sure that he was "in" any place; so he asked if it would be all right for him to wear his hat and overcoat. He wore them all the time we enjoyed his pleasant company, except at dinner. We were not serious when we offered Father Superior our extra bed, because nobody could think where to put the bed for the night except in the kitchen.

In preparation for Father's visit, the interior decorator put out fresh fly paper. The cat was also put out, but the oil lamps were not. Father Superior seemed a bit disappointed that building operations had not progressed more rapidly; so he arranged to have the subcontracts pushed ahead directly. He said he was reminded of early days at the "Pro-Sem," Rosary House. What was missing? O yes, no oil stoves to carry between the rooms. We were told to buy three or four oil heaters.

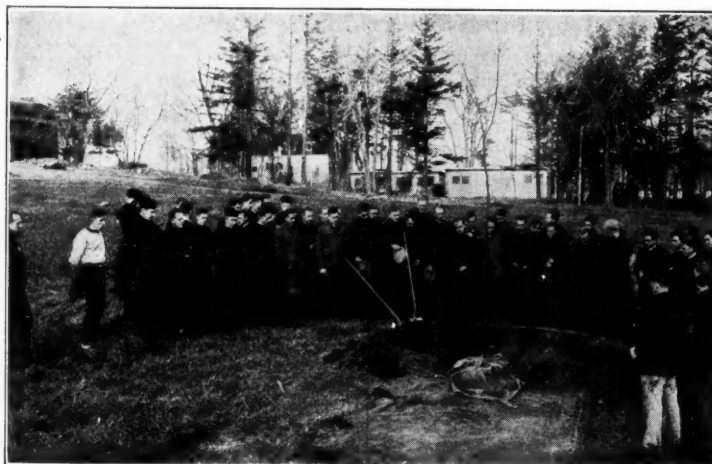
When the Dominicans entered the deacon's dormitory unexpectedly, our lamps were under the tables to keep our toes sensible, and Bro. Connors had on his manual labor kid gloves to keep his hands from developing blisters from hard study.

All day Sunday, Fr. C's room leaked sky juice like a sieve. While he was asleep that night, the plaster on the ceiling opened wide and a flood of many waters found its way to the floor.

Monday night the Sprouts staged the official house warming. The oil burners were purchased in the afternoon. As soon as they arrived, the oil cans lined up in the hall for a drink and a light. They smoked hard for five minutes as the instructions said they would. Then to the tune of "Here Comes the Bride" and other appropriate ditties, the oil cans were carried through the mansion in triumphal procession.

In our coat of arms you will find among other things a fly swatter and a dumb-bell. The night we arrived an iron dumb-bell lay upon our front porch. We still think it significant.

If within ten days you receive no acknowledgement, please notify without delay the Very Rev. J. A. Walsh, Maryknoll, N. Y.



ONLY A TREE—WILL IT GROW?

*It certainly looks serious, as if a circle of mourners were witnessing a final consignment*

We don't raise flies here, but we feed them.

Keep up your French. We shall be examined in "parlez-vous" some time this month. It is just one of the many pleasant thoughts of these days.

An old friend visited us at the university during the week. He tried to find Decatur Street, but like so many others, failed. To pedal one's self to the university in one's own sandals takes one half hour. At the end of the car line walk down Bunker Hill Road a few hundred feet to Sargent Road, then out Sargent till you see the sign, Maryknoll. It is a thirteen-minute journey afoot from the car terminal to our outstretched arms. By the way, we don't want you to come "for the night" unless you like sleeping on the floor.

Like the five wise virgins, we five trim our lamps daily. Matches are a constant demand. Electricity is promised in perhaps two months. The linemen from the telephone company have been around, but we have nothing to talk at or hear from yet.

Two classes of Maryknollers will do very well to keep out of our reach till time effaces some few memories—first, those who said that we shall have lots of spare time on our hands; and secondly, the "gents" who assured the Sprouts that Washington weather is most delightful. One night early in the week it was too warm for a sheet. The following night and every night since it has been cold enough for four pillows and two umbrellas.

You won't find so many things on the kitchen floor now. The kitchen

cabinet came. It was made for a bungalow; so one doesn't need high heels to reach its many handy shelves. With the arrival of the dish pan, the wash basin has no further excuse for visiting the kitchen.

Potomac 4226 is our telephone number. We are always glad to be called; it's cheaper than calling.

On Friday last, the Sprouts spent eight hours in the Congressional Library looking up sources to be reported on in class. It was good to come across all the Maryknoll books in the indices. The copyright law requires the publisher to send two volumes of every book copyrighted to the Library of Congress.

We observed that the Library of Congress is adding an extension in anticipation of our patronage; also that the university is rushing to completion its library for our use.

In our Philosophy of Education Class, we've learned that manual labor is the essential institution of all reform schools. Society has established manual labor in reformatories to awaken in the inmates the constructive instinct and thus blot out the spirit of destruction.

Friends of Maryknoll may secure for members of their households and for their beloved dead the privileges of membership in the Catholic Foreign Mission Society of America. The privileges are many and growing in number every year. Yearly membership calls for an offering of fifty cents, if a subscription to THE FIELD AFAR is not desired.

TODAY NOT TOMORROW

## From Over China Way



A STREET IN KOWLOON

Kowloon is across the bay from Hongkong. The Maryknoll Procure and the Convent are both in Kowloon. The rickshaw man in the photograph is looking for a fare

## THE PEBBLE

**T**HIS is another Maryknoll publication issued from the rock of Hongkong. Here are a few sands that drifted in months late, but they give the atmosphere:

*Second.*—Archbishop O'Doherty, accompanied by his brother, Msgr. O'Doherty, rector of the Irish College in Spain, and Msgr. Dimbla, rector of the Cathedral at Manila, are here. The Procurator accompanied Msgr. O'Doherty on a trip to Macao, while His Grace had tiffin at the Procure, and Msgr. Dimbla remained on the steamer. All had dinner in the evening with Bishop Valtorta, and, next day, various visits were made around the Colony. Fr. Morrow, secretary to the Apostolic Delegate at Manila, is also here.

*Fourth.*—Two more Jesuits, Frs. Sullivan and Hayes, the latter a nephew of Cardinal Hayes, following the footsteps of their confreres who passed through here a short time ago, made the Procure their headquarters.

*Ninth.*—Two Divine Word Fathers walked in on us late in the afternoon with the news that there are twenty-seven, all told, in their party en route from Germany to Japan and western Kansu. Among the number were thirteen Divine Word priests and four Brothers of the same Order; three Capuchins (one American); and seven Sisters of the Divine Word Society. We put up as many of the priests overnight as we could, and, next morning, all said Mass in our chapel.

*Eleventh.*—Msgr. Walsh, together with Frs. Dietz and O'Melia, arrived from Pakkai, via Canton. With them was Bishop Fourquet, who also had come down to greet the incoming Chinese bishops-elect.

*Twelfth.*—Fr. Dietz preached in Chinese at the early Mass in Holy Rosary Church; the Procurator, in English,

*Thirteenth.*—The President Adams brought in the episcopal party—His Excellency the Apostolic Delegate and the six Chinese bishops.

A delegation was on hand to meet them in the rain, and, at six-thirty in the evening, all were present at a Chinese dinner served at the cathedral. At eight o'clock the same evening, a public reception was held for the distinguished visitors, at which speeches were made in various languages. The party left early next morning for Rome.

*Fourteenth.*—Frs. Rauschenbach and Ruppert left for their respective stations. Fr. Rauschenbach took with him the three boys from St. Louis Industrial School, who are to enter our Seminary at Pakkai.

*Eighteenth.*—His Lordship Bishop Valtorta paid us a brief call.

*Nineteenth.*—Mr. Q., of the Asiatic Petroleum Company, dropped in for a chat on things Chinese. He says one of the company's boats is going up the

West River to Wuchow soon and it can take along any baggage for the men at Pingnam.

*Twentieth.*—Msgr. Walsh and Fr. O'Melia started back to Pakkai, after having rested a bit. A few games of tennis, salt water bathing, and other forms of exercise have had a beneficial effect on the monsignor.

*Twenty-first.*—Msgr. Walsh and Fr. O'Melia came back from Macao. The Customs boat which was to have arrived from Pakkai failed to put in an appearance. Since then, we have learned that it was pirated and the European officer probably killed. The boat itself was after some days recovered, aground.

*Twenty-third.*—The party made a second attempt to get to Pakkai—and succeeded, after a further delay of some days in Macao.

*Twenty-fourth.*—Fr. Dietz left for Hoingan.

*Twenty-seventh.*—Another typhoon passed perilously near the Colony and the one-hundred-mile-an-hour wind did considerable damage to shipping, mostly fishing vessels.

## FROM OUR YEUNGKONGERS

(Fr. Joseph Farnen, of Baltimore, left for Asia in September, 1925. He is stationed in the Kongmoon Mission at Yeungkong.)

**W**E had reached Hoingan on our journey from Hongkong to the Yeungkong mission. The distance from Hoingan to Yeungkong is not much more than forty miles, but as we had some heavy baggage and much of it, and, since our road lay through a district badly infested with bandits, we decided to wait for a boat.

During the days previous to the departure of the junk, we had nothing to do but just live and eat three good

## TOMORROW IS OFTEN NEVER

Making out a will does not shorten life, but it does give assurance that your wishes will be carried out when you shall have gone.

Many a zealous Catholic has always meant to leave a certain sum to the missions, but neglected to take the necessary legal precautions.

A title that looks well in the will of any American Catholic is  
**CATHOLIC FOREIGN MISSION SOCIETY OF AMERICA, INC.**

And a companion title, no less worthy, is  
**FOREIGN MISSION SISTERS OF SAINT DOMINIC, INC.**



meals a day at the Hoingan procurator's expense and worry.

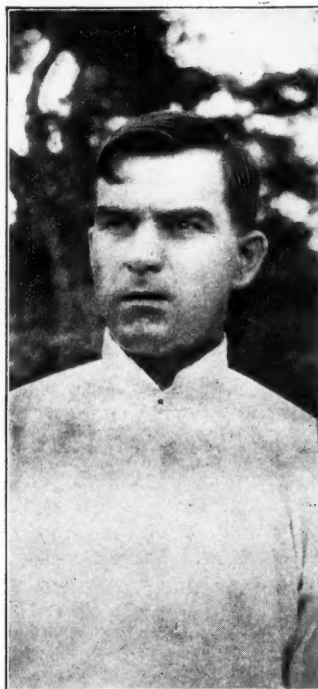
Taking advantage of our stay, Frs. Dietz and LePrelle went out on a three-days' mission trip, leaving the four of us to care for the things at the home mission. Frs. Ford, Downs, and Farnen attended the funeral of a Christian in a near by village. There was much weeping and moaning and many firecrackers to the amusement of the two new men.

We bid good-by to Hoingan at one o'clock in the afternoon—the captain of the junk had sent up word that his junk would sail that evening. The trip down stream was a lot faster than the one up, and we reached the junk by about five o'clock. But as the boat was entirely out of water at that time, standing upright in the mud, we had to wait until nearly eleven before making a start.

About four o'clock the next afternoon we anchored in the Yeungkong River and then transferred to a sampan to take us up to the city, where we arrived early in the evening. A little later, we were at the mission surrounded by a number of happy faces. A Chan, Boy Number One, got busy, and soon we were eating a most welcome meal. We found out that we had missed Monsignor Walsh by a week; he had been due here on a visit and had left while we were still at Hoingan.

Fr. Ford, the old pastor of Yeungkong, and Fr. Mueth, the new one, were kept busy going over the different books so that Fr. Mueth might know the ropes. Fr. Ford wanted to pack all his things and get back as soon as possible to Hongkong—and so did Fr. Downs, as he had been away over ten days.

Fr. Mueth was called out today to baptize a girl, Lum A Li, ten years of age, who is dying. Some years ago the mother of the girl, a Christian, sold her to a pagan. When the mother heard that the girl was dying, she got permission from the pagan to take her home to nurse her, and she came round to get Fr. Mueth to baptize the child. It speaks well for the Faith of the



FATHER FREDERICK DIETZ  
*Developing into a seasoned missionary*

mother, though it is sad that she had to sell her daughter.

A Chan reports that kerosene is costing nine dollars for a five-gallon can. At that rate, oil for cooking and lighting will cost about forty dollars a month; so the pastor decided to fix up a stove in the kitchen and have the boy cook by wood.

Mr. Kwan, the Chinese professor, sent word today that he would not come to teach any more as he did not want the job. Maybe after one lesson with Fr. Farnen, he decided it was a hopeless one.



A YEUNGKONG FIREPLACE

**SPREAD YOUR FAITH**

## Word from Fr. Lane

WHEN I said good-by to Fr. Byrne at Shingishu, Korea, three years ago last December, I little realized that I might be his next door neighbor across the Yalu in Manchuria two years later.

My early recollections were of snow-covered plains, and icy winds—but fancy fades before fact. Last fall, when I viewed from the Fushun train the Manchurian plains laden with rich crops of sorghum, millet, and soya bean, I felt that not a few who pass through Manchuria in colder periods must be ignorant of its splendid soil and climate.

Manchuria covers a distance equal to that from Washington, D. C., to Labrador. The area is almost exactly one-tenth of the United States and possessions, and the population of the three Eastern Provinces about twenty-two million. The region is somewhat wedge-shaped; the top of the wedge is towards the North—twelve hundred miles wide at its widest; while the point is about sixty miles wide, and on it rests Dairen and Port Arthur.

From the time David ruled in Israel till the reign of Charlemagne, roving bands of hunters inhabited the land of the Manchus and lived on the game caught in the mighty forests, many of which still stand.

Only a few years ago the Imperial Forest was thrown open. It is rapidly becoming populated with new cities and towns springing up in the more favorable sections. The greater part of what was the hunting domain of the Manchu Emperors will lie in the territory which will be entrusted to Maryknoll.

The original tribes were of Tartar origin and they usually settled along the rivers. The Chinese always looked on them as barbarians. At various times, parts of Manchuria were under the control of China or Korea and were ruled separately.

Only recently we visited Liaoyang, forty miles South of Mukden, and saw the ruins of the old Korean city north of the present city wall. The original city dates from 1500 B. C. Korea extended her dominions far into Manchuria in the first century. In the eighth century, she was subjugated and lost the territory.

It was interesting to view the city of Liaoyang from the Buddhist monastery situated on an eminence, while a white-headed old monk pointed out the places of interest, not the least of which was the present North Gate called the *Kao-Li Men* or Korean gate, a significant link with the past.

Manchuria's population was drawn upon heavily to maintain the garrisons of the conquering Manchus in various parts of China. This left vast unpopulated agricultural lands in the northern provinces. These same fertile plains are now drawing thousands of farmers every year from Chihli and Shantung.

The economic success of Manchuria is assured. Even now, it is better than the other sections of China, in this regard. It will be many years, however, before the ordinary individual will be able to carry on with anything like comfort and economic security. War, bandits, superstition, lack of railroads—all combine to hinder its development.

The soil is rich and yields splendid crops even with the most primitive methods of farming. The undersoil is richer, but, up to the present, it has hardly been touched. At Fushun, for example, coal runs for ten miles, and, in some places, the veins are four hundred feet thick. It is estimated that there are over eight hundred million tons of coal in this one deposit. A country such as this could support a great population, and, some day, a peaceful and well-developed China will contend with the world for place in the vanguard of great nations. Perhaps this day is not far distant.

Towards the close of the seventeenth century, there were Chinese Catholics in Manchuria. Chinese priests ministered to them from Peking. The Christians were mainly emigrants from Chihli and Shantung.

The number was considerably increased after the persecution of 1796, 1805, and 1815. In 1838, Gregory XVI made Manchuria a separate mission. It was confided to the Missions Etrangères of Paris, and Msgr. Verolles, first a missionary in Szechuan, was named Vicar Apostolic. When he arrived in 1841, there were two thousand, three hundred and nineteen Christians in all Manchuria.

It is a rare event in the Catholic Church to have a bishop undergo an examination at the hands of the faithful to prove his orthodoxy. Msgr.



THE RT. REV. J. M. BLOIS  
(Paris Foreign Missions)  
Vicar Apostolic of Mukden, Manchuria

Verolles had this unique experience. The Chinese priests from Peking had warned the Christians of the difference between the schismatic Russian Church and the Catholic Church, a warning that might have been needed because of the nearness of Siberia. When Msgr. Verolles arrived, many of the Christians were loath to receive him. It was not long, however, before all were convinced.

Maryknollers feel honored in the fact that the first Manchurian mission will probably be located in their district. It will serve as a constant reminder of the zeal and hardships of the pioneers and as a stimulus to emulate their efforts.

Following the history of the Church's work in every land, trials, persecutions, and, for some, violent death were the experiences of the pioneers of Catholic beginnings in Manchuria. The steady progress till the setback of the Boxer days proved the old principle of "life through death."

Through the efforts of Bishop Verolles, the first European nuns for Manchuria arrived at Newchwang on July 4, 1875. The group numbered six members of the Sisters of Providence of Portieux. Before two months had passed, two of the number went to their

Master. An unfortunate accident at Chefoo, where the Sisters stopped for some days before embarking for Newchwang, resulted in the poisoning of the group. The carelessness of a native cook in the household of a European brought the first severe trial for this new foundation. Many other difficulties followed, some of them even more severe; but progress came through pain, and, on the celebration of their fiftieth anniversary, two years ago, the Sisters could look back on a history of achievement that has given much glory to the Providence Who has served them so well and Whom they serve.

When Bishop Verolles died in 1878, he had a good record to present to the Master of missions: nine thousand seven hundred and twenty-nine Christians; nineteen European missionaries; three native priests; thirty-six churches and chapels; forty-eight schools.

Figures are cold. Statistics do not satisfy. One cannot visualize the struggle, the hardships, and the disappointments that went into these beginnings.

Great hopes were inspired by the numerous converts until the Boxer trouble came in 1900, sudden and furious. The bishop, six European priests, three native priests, two Sisters of Providence, three native virgins, and several thousands of Christians were massacred.

Throughout the mission, churches and chapels were destroyed, and the Christians were dispersed in all directions. A difficult task indeed presented itself to Bishop Choulet, the successor of the energetic Bishop Guillon; but, at his death, in 1923, he could view with gratitude a splendid recovery from the destruction of 1900. The number of Christians had steadily increased; the last report of 1925 showed a total of thirty thousand seven hundred and fourteen for the Mukden Vicariate.

#### YOU WILL WANT TO SEE— THE MARYKNOLL MOVIES

They tell the story of the labors of American Catholic missionaries at home and in fields afar. The charge is nominal—one dollar a reel (3 reels) plus postage.

Address: Mr. F. A. Tichenor  
Eastern Film Corporation  
220 W. 42nd St., New York City

MAKE CHRIST LOVED



Photo by Fr. Lane

NATIVE VIRGINS AT MUKDEN WITH THREE FRENCH SISTERS,  
THEIR DIRECTORS

Photo by Fr. Lane

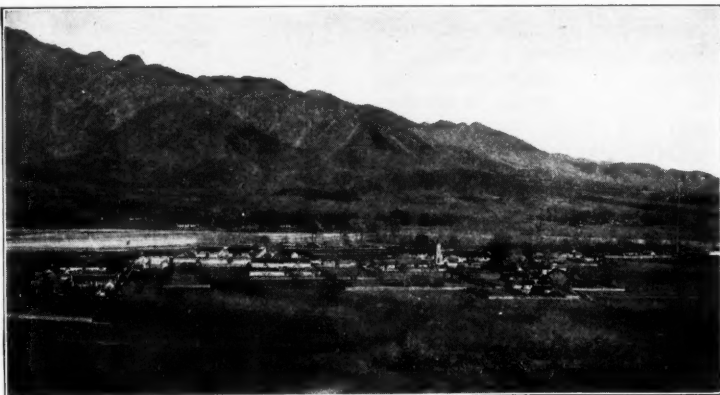
BISHOP BLOIS WITH A GROUP OF HIS SHEPHERDS,  
FRENCH AND CHINESE

Photo by Fr. Lane

A SETTLEMENT IN THE HINTERLAND. THIS IS CHAGOU, THE FIRST  
MISSION IN MANCHURIA. FOUNDED IN 1841

## ADOPT A MARYKNOLLER

The Christians of Kirin numbered twenty-two thousand three hundred and ninety-nine. Churches, schools, and other institutions have grown apace.

Bishop Blois, the present Vicar Apostolic of Mukden, has recently arranged with Propaganda to divide the mission, still vast and populous, into three sections. That of the northwest will be placed under the care of the newly formed Canadian Foreign Mission Society of Quebec.

To Maryknollers will be entrusted the southeastern section, in length approximating the northern frontier of the Maryknoll mission in Korea, from which it is separated by the Yalu River.

The task is a big one, and Knollers among the Manchus would not be averse to having a few friends.

The Chinese have a proverb which runs thus: *Shih shang wu nan shih chih p'a hsin pu chuan*. Translated, it reads: "On the earth, there is no difficulty; the only fear is that the heart be not single." The first Maryknollers among the Manchus ask for the prayers of those at home that they may work with the "single heart," the heart of a St. Paul.

## MARYKNOLL-IN-KOREA SAYS

- \$1** for a day's support of a missionary.
- \$20** for a month's wages of a catechist.
- \$30** for the yearly support of a schoolboy or girl or the yearly support of a leper.
- \$50** for the yearly retreat expenses of a missionary.
- \$100** for the yearly support of a student, the yearly upkeep of a village school, the yearly travel expenses of a missionary, or the yearly support of a native seminarian.
- \$200** for the yearly upkeep of a dispensary, orphanage, or catechist school.
- \$240** for the yearly salary of a catechist.
- \$250** for the yearly support of a native priest.
- \$300** for the personal support and travel expenses, for one year, of a missionary.
- \$400** for the yearly upkeep of a modern parochial school.
- \$500** for a village school, the outfit and travel expenses of a missionary or a Sister, to Asia, or the yearly upkeep of a catechumenate.
- \$1000** for a chapel or an orphanage.

### From Maryknoll-in-Rome

FR. CONSIDINE, who is known to many of our readers as the author of *The Vatican Mission Exposition*, wrote to Maryknoll on the occasion of the consecration of the Chinese bishops. We quote:

The Church of Christ in its nineteen centuries never before marked a day by making six Chinese bishops. Therefore, high and low sought places of vantage at the ceremony, and even those seared in the service were awakened by the novelty and the portent of the occasion.

The consecration took four hours. His Holiness entered the basilica amid the usual acclamations of the people at half-past eight, and, meeting the candidates at the Altar of the Blessed Sacrament, proceeded to the apse of the basilica to the Altar of the Chair.

The six men from the East quietly set about robing themselves, a ceremony which required twenty minutes—while the gathered hosts proceeded to analyze them. There was the hierarchy, including sixteen cardinals and a large body of bishops; there were the diplomats; there were languid ladies with lorgnettes in the tribunes of the Roman aristocracy; and there were the rest of us.

The candidates were too preoccupied studying the intricacies of the hoary-historied vestments, garments of the Roman clergy during centuries when China was to Europe a great unknown, to mind the scrutiny. It was an extremely interesting scene.

Most of the people of Asia work under a disadvantage since they are small of stature and retain for a long time a youthfulness of feature. This is true of the inhabitants of India, of Japan, of China. A passing glance at these six bishops might tempt us to conclude that they ran in age from thirty to a little beyond forty. Instead, the youngest is forty-five and the oldest fifty-eight.

Memorable moments for the onlookers came towards the end of the Mass when six faldstools were placed on the altar steps and the newly consecrated were handed up to their places by His Holiness. Mitred and holding their crosiers, they sat with downcast eyes as the Pontiff from his seat addressed



CHINA'S RECENT BLESSING

*This is the most attractive photograph we have seen of the six new bishops. It was taken at Rome shortly after their arrival from China*

them in a beautifully-prepared ten-minute Latin homily. Anyone who believes Latin to be a dead language would have had grave intellectual doubts if he could have seen the almost passionate earnestness of the Holy Father.

The ceremony at an end, the ritual requires that the newly consecrated shall greet the consecrator in the chanted salutation "Ad multos annos" and give the solemn episcopal benediction. One by one the bishops mounted the altar, and, after addressing the Pope, sent through the mighty basilica the notes of the blessing.

In Rome, there are now three Maryknollers, all fully occupied. Two arrived shortly before the consecration of the six Chinese bishops and were privileged to witness the unforgettable scene that marks a new era in the conversion of China.

Among the compatriots of the new bishops was a young student, George Chao, who, after a period of study at Notre Dame and a summer at Maryknoll, went to Louvain.

George is small of stature, but big of heart and outlook. He sparkles, but is not effervescent. A convert to the faith, he overflows with a desire to render a reasonable service to the Church of his adoption.

And so he went down to the

Eternal City for the great occasion that has thrilled more than Chinese Catholics. There he met his "old friends," the Maryknollers, and managed with them to get a close view of the Holy Father. Of this experience, we read in a letter from Fr. Meaney:

About noon yesterday, we went to the Vatican to experience the thrill of seeing the Pope for the first time. George Chao was with us.

There were about one hundred and fifty in the hall. When His Holiness came to George, he stopped for a moment, asked him where he was from, and his business in Rome. The Holy Father's face lighted up when George told him that he had come for the consecration of the bishops. Then patting George on the head, he passed on.

As we left the hall, all eyes turned toward George with a sort of envious stare, for he was the only one to whom the Holy Father had stopped to talk.

#### DO YOU KNOW HIM?

The young Carmelite of Lisieux read the letters of Théophane Vénard and found in them inspiration.

A score, at least, of young people who have offered themselves for the missions of Maryknoll have been influenced in no small degree by the book *A Modern*

You who like *The Field Afar* may now read of its beginnings in the new book, **THE MARYKNOLL MOVEMENT**, by the Rev. George C. Powers, A.F.M.

See page 57.

FOR ONE YEAR—\$1



*Martyr*, which, as many of our readers know, is the title for the life and letters of this same Blessed Théophane Vénard.

It is not an exaggeration to say that fully fifty thousand American Catholics, men and women, young and old, know today the story of the lovable young martyr of Tongking, whose brother, a priest in France, lately deceased, was a personal friend of the Maryknoll Superior.

Théophane Vénard's feast day comes in the month of February, on the second, and, on that day, a prayer will go up from Maryknoll for vocations, not only to the mission fields but for the dioceses and congregations in this country that need helpers.

Join Maryknoll in that prayer!

#### FATHER DROUGHT'S ACCOMPLISHMENT

Hakka! It will not mean much to you, dear reader, but it spells the name of a people in South China among whom Maryknoll priests are now working under the kindly auspices of Bishop Raysac, of Swatow.

Fr. Ford wrote sometime ago that he and his companions were happy in their work but much handicapped for lack of a language book. He now writes that through the tireless efforts of Fr. James Drought, a Maryknoll priest, this special difficulty has been overcome.

The following is an extract from a recent letter addressed by Fr. Ford to the Maryknoll Superior:

Just a note to tell you about our new language book. Fr. Drought has completed volume one of a Hakka language series that we shall need in the study of the dialect. Speaking modestly, it is going to be a credit to Maryknoll; it is the most thorough arrangement of Chinese grammar that I have seen in any language, and the well-graded lessons are also unique in their inclusion of all Catholic terms. It will be a book of about two hundred and fifty pages. We shall get probably five hundred copies printed, as the book can be used by all Hakka-speaking missions. The Nazareth Press will handle it better than elsewhere.

We at the Home Knoll are a little proud to learn of this accomplishment, the first of its kind for our young missionaries. We don't know how Fr. Ford will pay for the printing and we wish that some friend who reads these lines would help him out.

#### O YE SCHOOLS!

WE know of an American secular paper that has a circulation of over a million, and, of course, we envy it. But really, what makes us particularly green is that an enviable portion of the weekly issue of that paper goes through the hands of school children from the Atlantic to the Pacific seaboard.

The paper to which we refer finds its way into public schools, and we know that *THE FIELD AFAR*, even if it were ten times more attractive with a perfection of literary and artistic taste, could never follow it there.

BUT—what about Catholic colleges? They number today 139 with 60,169 pupils. And what of high schools and academies—2,181

with 185,098 students; and elementary schools, 7,198 with 2,036,569 pupils.

All of which together present to *THE FIELD AFAR*, as doubtless they do to a few score of other Catholic publications, a fine field for seed-sowing.

AND YET—there are hundreds of Catholic educational institutions and thousands of young people in them who have never seen a copy of *THE FIELD AFAR*, that "paper of papers" which is "read from cover to cover."

HOWEVER, we will not complain. We don't like to air our grievances. It isn't pleasant for our readers or for ourselves.

And besides, it was only recently that we acknowledged to a great diocesan seminary a remittance for 138 subscriptions; to a parish school in Massachusetts, 75; and to eight others, quantities ranging from ten up.

And we are happy in the thought that we have hundreds, even if we cannot say thousands, of schools credited with at least one subscription.



#### GIVE ME SOULS

There are still today, nearly two thousand years after the Sacrifice on Calvary, a billion souls who know not Christ.

This Lenten season, in reparation for the betrayal, give souls to Our Lord. Maryknoll's little purple bag offers you a way. It will hold thirty pieces of silver.



*For further information*

*Address The Very Rev. Superior, Maryknoll, N. Y.*

INTEREST ONE FRIEND

## THE FIELD AFAR

Published by Ecclesiastical Authority  
Founded in 1907. Appears monthly  
(except August).

Owned by the

Catholic Foreign Mission Society of America, Inc.

Advertising rates sent on application.

Make all checks and money orders payable to  
J. A. WALSH, Tr., Maryknoll, N. Y.

Single subscription.....\$1.00 a year  
(ten or more copies to one address,  
at the rate of eighty cents a year).

Six years' subscription.....\$5.00  
Subscription for life.....\$50.00  
(Membership in the Society is included  
with all subscriptions.)

TO THOSE WHO LOVE GOD ALL THINGS  
WORK TOGETHER FOR GOOD

*Charity is one of heaven's choicest gifts by which we love God above all things and our neighbor as ourself because of God.*

ONE of the most attractive photographs of the six Chinese bishops came to Maryknoll from a friend in Rome. This picture, which appears on page 42, was taken shortly after the arrival of the priests, who today appear as bishops, opening a new chapter in the story of the Catholic Church in China.

OUR older brother—St. Joseph's, Mill Hill, England—reports a most gratifying increase in foreign mission vocations.

The main seminary counts ninety; the preparatory college of Freshfield (near Liverpool) eighty-two; Burn Hall, a new preparatory college in the north of England, fifty; and the colleges in Holland are full, several of them increasing their accommodations.

A Dollar Bill will keep your subscription going.

A PRIEST writing from Montana tells us that for years in college he dreamed of a missionary career and he adds, "I am now too old, but the least I can do is to cooperate with your efforts."

This priest is one of at least two score, among them several bishops, who have expressed similarly their early desire for the foreign missions. In their day, however, this country provided no opening.

Now, there are plenty of openings into which at least another two score of young priests would enter could they obtain release. Perseverance and patience may yet remove the barrier for some, but we may look to all for cooperation and we hope to register from each a young substitute.

THREE and four figure gifts to missions—home or foreign—are not so rare as they were a generation ago, but the tendency is still strong to tie the donation so that it can be used only for some designated purpose.

Often this purpose is a chapel, and certainly no intention can be more praiseworthy; but it should be remembered that the number of chapels on any one mission, or on all for that matter, is limited to actual needs.

Chapels will be useless unless there are worshipers, and where people are too few or too poor to build their own chapel, other needs are doubtless pressing the missionary far more urgently than the chapel itself. There is his own support and that of his catechists; and there is the school on which the future church must depend. These suggest the value of stringless benefactions.

However, should the gift of a chapel appeal so strongly that it

EVERY parish which takes an active interest in home and foreign missions is better off spiritually, and even materially, because of it. No parish is so poor that it cannot help some.

—Archbishop McNicholas

must be that or nothing, may we recommend that the missionary be allowed to use a portion of the gift for the training of his flock and to apply the remainder to a chapel when, in the bishop's judgment, it should be built.

In this latter event, the bishop would hold the sum donated until the proper time.

FEBRUARY brings Catholic Press Month with letters from members of the hierarchy urging the faithful in their respective dioceses not to neglect Catholic publications.

Fortunately, today in the United States, there is an abundance of excellent material in our press service. The National Catholic Welfare Council has brought many weeklies to a very creditable standard, and some among them are leaders of thought.

Monthly publications, too, are carefully edited, printed well, and otherwise made attractive so that there is no longer room for the excuses offered frequently a decade of years ago.

Every family should have a weekly Catholic paper and at least one mission magazine, but the difficulty lies in starting this tradition.

The appeal to Catholic families can be made by mail or by paid subscription agents or by interested priests.

The response by mail is poor at best, and, besides, only a limited number of prospects will even be obtained.

The paid subscription agent not infrequently leaves behind him, sometimes through no fault of his own, a trail of suspicion and annoyance.

The best way to promote the spread of Catholic literature is through priests who, representing authorized publications, can address the faithful, old or young, on this vital subject and urge them, then and there, to take steps to keep informed on the activities of the Church at home and abroad.

STRINGLESS GIFTS BEST

JOY all along the line greeted the announcement that six Chinese bishops would be consecrated.

From China, Msgr. Walsh wrote:

The appointment of six Chinese bishops by the Holy Father is the event of the year. More, it is one of those milestones, like the coming of St. Francis Xavier and the preaching of Father Ricci, that will mark prominently and permanently the history of the Church in China.

These successors of the apostles have received consecration at the hands of the Holy Father himself—an unusual distinction and one that manifests his personal wish to send them forth with the fullness of his benediction and all that his accolade implies.

All roads lead to Rome—and from Rome. The long journeys of the heroic missionaries of the past, who started from the City on a Hill to the then unknown wilds of China, have borne their fruit, and now the argosy has returned with China sending her sons to that same *Roma Immortalis*. They will kneel at the tomb of SS. Peter and Paul and go back to their own land strengthened to carry on the work begun by the apostles. What a victory for the Church! China's own take their place in that long line of the sons of Rome who are appointed to dispense Christ's doctrine to the world.

Theirs will not be an easy task. Their country is distracted by every wind of doctrine and has far to go before submitting to the sweet yoke of Christ. But their ministrations are all the more needed.

These six bishops live north of the river, far from the bamboo groves of Kwangtung where our own missionaries labor, but our hearts and our prayers will be with them. May God bless and strengthen them for their arduous labors; and may the Catholic world at large, realizing the great significance of this forward step, aid them in its measure towards a happy prosecution of their work!

ANYTHING might happen anywhere at any time. Is it not so, dear reader? And are you sure that when you go out today you will not be hit by an automobile or meet some other engine of destruction before the day is over?

Something happened to a group of Maryknoll missionaries over on the South China Sea late in the

Can you "leave all" for Christ?  
Can you leave yourself?

### Maryknoll-in-Honolulu

**WHEN** this issue of The Field Afar reaches its readers, Fr. Kress, who has been in charge of Maryknoll activities in Los Angeles, will have arrived in Honolulu.

Here, on invitation from Bishop Alencastre, and encouraged by the Sacred Congregation of Propaganda, a Maryknoll priest will be placed to direct one of the parishes and to do what he can to help Bishop Alencastre and his priests meet the spiritual needs of thousands of Asians now resident on the islands.

fall. It might have been a typhoon and a wreck, but it was not. Or it might have been a kidnaping experience, which it more closely resembled. Elsewhere in this or another issue, the story will be told.

All we learned at the time was that a boat bearing seven of our Sisters and one of our priests had been visited on the South China Sea by successive groups of pirates who left them stripped of their belongings, even their shoes. Our Sisters do not lack courage, and we hope that the experience did not unnerve them. We regret their losses of money and goods as we do their delay in getting back to their mission from which, during a long stretch, they have been kept away.

We have seen little native nuns in bare feet, but it is hard to picture an American Sister without either shoes or sandals.

Rejoice with us that no great harm was done. We are thankful that pirates and bandits in China have more consideration for the lives of their victims than have the reckless highwaymen of our own civilized (!) country.

THE FIELD AFAR may and does represent quite exclusively the Catholic Foreign Mission Society of America, or, to use a more familiar title, Maryknoll; but it rejoices in a wider circle of mission interests and has valued correspondents in many other sections of China than those occupied by its own missionaries.

Our correspondents agree that conditions in that great country are at an acute stage, the most acute since the Boxer uprising.

And yet, all seem very hopeful, even gratified in the thought that a chaotic state of affairs may come to an end and a real government replace what, since the establishment of the Republic, has been largely a farce.

All, too, express utmost confidence in the native ability and shrewdness of the Chinese to extricate themselves and to construct a government that will yet command the respect of the world.

But, if China be at the parting of the ways politically, not a moment can be lost by Catholic missionaries to impress its people with the priceless advantages of Catholic teachings in doctrine and morals.

Already the Catholic Church of the West has accomplished marvelous results in China, and the Chinese Catholics (witness the six new bishops, ten hundred and eighty-eight native priests, and twenty-two hundred and eighty-one native Sisters) give ample proof of this.

Yet backed with personnel and money, the Catholic Church might have been far ahead of where she stands today in China. She has had to move slowly in educational effort and in medical work, but the wonder is that she has made the noble record that she holds.

God has certainly blessed her poverty and made up in generous measure for the failure of the West to realize the opportunity and to send adequate forces.

The Field Afar is the Dollar-a-Year Mission Magazine.

PUT MARYKNOLL IN YOUR WILL

# Driftwood from the Log of

## Being an Account of Miss

**B**ELLS clanged, the people—some four hundred—entered the Gishu church after us, and a memorable visit began with Benediction of the Blessed Sacrament. When it was over and we had inspected the elaborate decorations of the sanctuary, we all assembled outside for the formal reception. While this was in preparation, I had an opportunity to talk with the Maryknoll Sisters who are studying the language at Gishu, and among whom are the two Koreans who were professed at Maryknoll after four years residence in America.

The influence of Sisters at Gishu has already been felt, and, before leaving,

lastly, in welcoming you, Very Reverend Father Superior, to Gishu.

When we look back at the condition of our Church in the beginning, our people knew not the only true God and were wandering in darkness under the yoke of the demon. But through the infinite merits of our Lord and His Virgin Mother, several bishops and priests were sent to evangelize this heathen land. Despite desperate zeal and labors, the government not only did not appreciate the merits of these heroes, but cruelly put them to death.

Did violent measures succeed in uprooting our holy Faith? No! The mighty supplication of the sacred blood of our heroic martyrs opened the way to the great band of new missionaries, and today we see the present prosperity of our Church. The very spot where the missionaries first set foot in Korea

of our Reverend Pastor, which has been manifested through exterior accomplishments such as the "House for the Aged." This splendid proof of love of God and man speaks loudly the commandment of God and it echoes in our hearts most effectively.

We sincerely beg of God that He may bless you and grant abundant graces for your soul and body and also for the conversion of the non-Catholics here.

Lastly, we shall be very happy if these few words of welcome can convey our least sentiments of gratitude towards your Reverence, and we also beg you to bless us.

I still carry with me a fresh memory of the day at Gishu—the clean, balmy air of late April, the standing



THE MARYKNOLL NUMBER ONE IN KOREA  
*Fr. Byrne on a pastoral visitation. He must duck to get in here*

I met no fewer than six girls who feel a call to the religious life.

Later, however, I could meet the Sisters at more leisure. Now it was time for presentations, verbal and material. The catechist read a speech. Of course, I could not understand a word of it, but a translation gave me the meaning which revealed the intelligence and spiritual ideals that have traditionally characterized the catechists of Korea.

To Very Reverend Father J. A. Walsh  
From his Korean Children

Today, all the Faithful here rejoice most happily to have the privilege of joining in adoring the most Holy Trinity, in praising their Redeemer, and

was no other than the Wiju Gate which we now see. Although Wiju has such a glorious history, there has been a very poor harvest, because of lack of workers.

Our good Lord, seeing the cockle flourishing among the wheat, has mercifully provided our district with many hopeful American missionaries, and we are most happy to have you, dear Father, as our Father. We thank you for sending your priests to us.

We can imagine what a great sacrifice it must have been for them to leave their beloved parents, friends, and country, and to labor courageously under the banner of our Savior for the souls of this pagan land despite the untold hardships that they encounter. We appreciate most deeply the paternal love

lines of men and boys, of mothers (some with babes on their backs) and daughters, the little group of Sisters and a few Japanese converts; above all, the conviction that Catholic life was already a force at Gishu.

And here, let me not give the impression that this development is the result of Maryknoll activities. Far from it. Until even after the arrival of Maryknollers, a Korean priest was in charge of Gishu. He had built up the mission, depending on his own flock not only for his subsistence but for the expenses of building.

Could this priest have remained,



THE CAMERA REMEMBRANCE  
*Fr. Chisholm Fr. Walsh Fr. Byrne Fr. J. A. Walsh*



# Log of the Maryknoll Superior

## of Missionary Visitation of 1926

doubtless he would have welcomed the assignment, but his transfer followed the proposed division of the Seoul Vicariate. Gishu remains a proof that the Catholics of Korea will work steadily towards the missionaries' ideal of self-support.

All was not and is not complete, however, to make this a model parish. Fr. Byrne, assisted by Fr. Cleary, has succeeded in erecting the convent which is solid and well exposed to meet the extremes of weather in this fringe of Manchuria. Fr. Cassidy has organized an old peoples' home—not such a shelter as the Little Sisters of the Poor

short of blazing a trail for younger men to follow and develop.

On this occasion, I reminded our former "propagandist" that we in the homeland might need the benefit of his experience. Mention of possible usefulness in the homeland does not appeal, I find, to men well settled in Eastern Asia, but all realize that Maryknoll in the homeland must look to her grown sons for the personnel required to conduct this growing enterprise for souls.

We lunched in the missionary's house, a one-story affair, with a room for the pastor, a porch, convertible into a guest

Conditions are so exacting under Japanese rule that it is difficult for the average Catholic missionaries to reach the standard required, since the equipment to be furnished and the salaries to be paid (especially for teachers of the Japanese language) can rarely be provided by the purse of the Catholic missionary.

Yet, if an up-to-grade education be not given to the Korean youth, his advancement is checked. This handicap, it is true, need not affect the growth of his spiritual life, but the Church is solicitous that her children shall be encouraged to make the best possible use

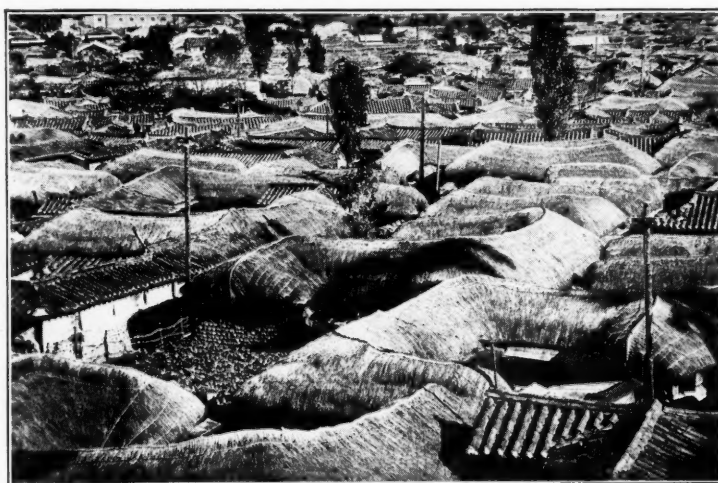


REMEMBRANCE OF APRIL, 1926

Fr. W. Byrne Fr. Kim Fr. Cleary Fr. Lane

would provide in an American city, but a haven, just the same, and the only one of its kind in Gishu. This work of charity alone has set pagans talking and must have a good effect on the progress of the Gishu mission.

Fr. Cassidy has, at times, succumbed to climatic conditions, which, though not more severe than those in sections of the homeland, call for care that cannot always be given. I found him well, though, and eager to follow up his experience with the long northern trip alluded to elsewhere. Such an experience would be most valuable—nothing



A TYPICAL KOREAN VILLAGE

*These roofs covered with splashes of crimson flowers are very picturesque*

chamber, and a very small dining room.

What is left of this rectory (!) has been turned into a schoolroom, which says that one of these days—and soon—there should be at Gishu either a new house for the missionary or a new school for his young flock. And the missionary's choice will, I doubt not, be the school.

While we mention schools, let me remark that there is no nation under the sun with so high a percentage of children at school as the Japanese. I might add that in no country is the government more insistent on a standard grade.

of their intellect and she would multiply the number of those who can give a reason for the Faith that is in them, and, by reason of their position in life, impress the value of the Faith on their less cultured brethren.

Education is compulsory for Japanese, and, where the missionary would attempt a school, he must be prepared to meet fully the requirements.

The Korean, however, may lead his life unlettered, and many Koreans who cannot afford to pay for a schooling must do without it. The Catholic mission is free to meet, as far as it can, the needs of such Koreans without at-

tempting to reach the Japanese standard—and Maryknoll missionaries are doing what they can in anticipation of later opportunities to raise, gradually, the standard of all their schools.

At the Gishu School, the Japanese language, a most essential subject in the required curriculum, is taught by a Japanese, who, during the past year, was received into the Church.

Before leaving Gishu that afternoon, an opportunity was provided to talk over conditions with the Sisters and also to visit, as we were leaving, the Old Peoples' Home, where all seemed happy in spite of the fact that one of their number was very near the end of his journey.

We had another night at Shingishu, in Fr. Byrne's spacious mansion. The hallway was prepared again after we had returned from night prayers.

Saturday morning we were up early for Masses, three of us having to use

the main altar successively as on the previous day. And, while I write, there comes back a fresh memory of those Masses. Pastors of large churches in the homeland would be well satisfied with such an attendance as we had at daily Mass and would be more than gratified at the proportion of communicants.

The men here, by the way, wear their odd little hats in the church and even while they receive Communion. Perhaps they sleep in these hats—I did not ask, but if ventilation keeps away baldness, these nobles should carry manes for life.

Shortly after noon on Saturday, we left Gishu. Bro. Joseph, radiant as ever, called out in final salute to say that Hoboken and his new home are not in the same class. This statement squints as we write it, but assurance is given that Hoboken falls into the second place even in Bro. Joseph's estimation.

Our destination was Yeng You, of which I had heard much and where the Maryknoll priests in Korea and Manchuria (thirteen in all) were to gather by Monday evening.

But before Yeng You, we were due to visit in their respective missions, Fr. Sweeney, Fr. Cleary, and Fr. Duffy.

Fr. Sweeney's principality, Hiken, lies on the main railroad line some miles south of Gishu. He was at the railway station, towering above even the tallest of the *grands seigneurs*; and outside was a group of his parishioners lined up for the bow of courteous welcome that always makes an American feel we are yet a somewhat barbarous people.

With the little flock trailing, we sauntered across a bridge, moved into the main street, and, at its end, swung left and upward to a pretty little knoll on which was nothing but dirt and a few rocks.

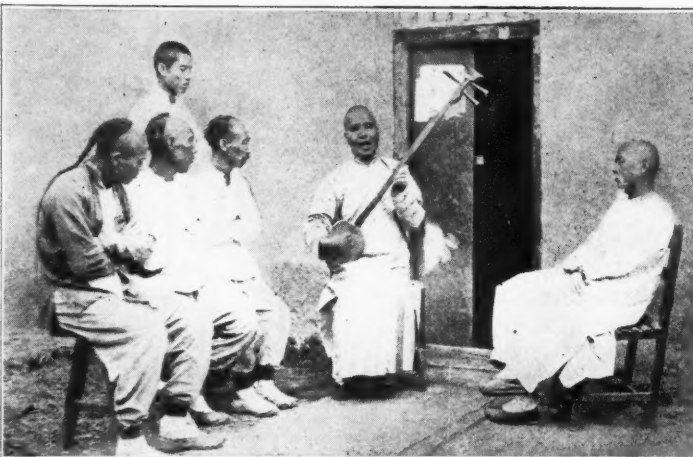
## — Why Catechists? —

**THIS** blind singer in one of the missions of China is a fervent Catholic. He has committed to memory entire passages of the Scriptures and of the Church's Liturgy.

Note the earnest expression on the faces of his listeners. They are learning through the medium of a man of their own race the story of the Savior of the World. The zeal of this Chinese has won many souls for Christ.

In the long run, China must be converted by Chinese. Because of the absence of a sufficiently numerous native clergy, the American missionaries depend largely on the assistance of Chinese catechists.

If you would give efficient aid in establishing the Reign of Christ the King over one fourth of the world's population, we would let you know that the expense of maintaining a native catechist in South China is \$15 a month or \$180 a year.



THE GOSPEL STORY

*For further information, address The Very Rev. Superior, Maryknoll, N. Y.*

PRAY FOR MISSIONERS

But it was Maryknoll mission property, the site—an ideal one though a trifle small—for the Catholic Compound of Hiken, which, as yet, has no church. The site rises just above some buildings, one of which is the enlarged building that serves Fr. Sweeney for a house and chapel.

This "edifice" is also one story in height, and I could understand why it should be rather ashamed to poke its head higher. It is of mud, although this sounds worse than the reality. The mud used is "good, clean mud," firmly pressed, and, as I recall, finished on the exterior to resemble cement.

If our lengthy missionary of Hiken should feel inclined to use his revered body and head as a unit of measure, two lengths would give the uniform depth of this rectangular structure; one length being the kitchen's width, and two more including the dining room, study, "reception hall," and bedroom. Double the space thus measured and you have embraced the church, conference hall, sacristy, and guest chamber. In other words, I doubt if I exaggerate when I say that the entire establishment occupies a space about thirty-six by twelve feet.

Here again, paper screen doors gently pushed, make and unmake rooms, so that a part of the chapel by day can be separated and turned into a guest's bedroom by night. Again, it was my good fortune to have the luxury of an apartment to myself; as for the others, I know that they lived through the night and that they slept.

Hiken made a historical record that next (Sunday) morning when there were no fewer than four Masses, at all of which most of the Catholics (there are about one hundred in the town) as I recall, assisted.

I have yet a vision of the crowded little room, of the people moving up and down the long platform, looking on us as they passed, standing to watch our movements as we returned successively to the "breakfast room" or mortared to the knoll for a view.

A missionary in one of these wee houses must feel at times like a goldfish in a glass bowl, and long to be at



Photo by Fr. Chisholm

#### THE MARYKNOLL MISSION AT YENGYOU, KOREA

*On a knoll overlooking the town stand these two sturdy brick structures, the church and language school, both the fruit of charity and zeal*

the top of a flight of stairs with a door at its foot. But then, his flock would not be entertained, and he himself might get lonesome. You see there are always compensations.

Our next station, after Hiken, was Pengyang, a few hours' run and the most important city in the new Maryknoll Korean Mission. This is the great industrial and railway center of northern Korea and is one of the strongholds of Protestant evangelization.

My companions and myself were interested discussing the possibilities of a future preparatory college on a rise of ground near one of the stations at which we stopped, when, to our surprise, Fr. Cleary appeared with Frs. Morris and Chisholm. Fr. Morris lives inland from the railroad, but has a small flock near the station, and his visit to these gave us a passing glimpse of our Yeng You wonder-worker.

Fr. Chisholm, who is stationed with Fr. Duffy on a branch line running from Pengyang to the sea, alighted with us for a few hours at the great city of the Maryknoll mission.

#### THE KIND WE WANT

There are some young people who read THE FIELD AFAR and are thinking quietly about their

future. They may be asking themselves, "Would I fit as an apostle?" And they may fear to make any move to get advice lest they appear to have too high an opinion of themselves.

Here is the kind of youth we want:

*First* (though not most important), one with a strong physique to bear the hardships of travel, native food, housing, and so forth. This condition does not require a football half-back or a speedy runner, or a heavy weight in any line—but it calls for a clean bill of health.

*Secondly*, one who has at least average ability and can apply himself to learn a strange language. This will hardly be possible for a youth who is without interest in study and is forever looking for something new.

*Thirdly*, one with a strong faith, with a love for the altar and an attraction for prayer.

*Fourthly*, one who for love of Christ will do what he does not like to do and will refrain from doing what pleases him; in other words, a boy who can sacrifice himself for His Master and for his fellow-creatures.

**The offering for a Maryknoll Associate is fifty cents, paid yearly.**

**BE A PROPAGANDIST**

## — ANUI'S SON —



MOONBEAMS sifting through the crumbling roof of an old Chinese temple fell at the foot of a massive bronze pedestal and framed in their light the strangest sacrifice ever offered at the shrine.

A young Chinese girl, clad in figured silk, stood alone in the moon-pierced blackness. The coat of dark material which she had worn to conceal her identity as she passed through the city gates had slipped from her shoulders and lay at her feet—a rich rug before the altar.

Her movements were quick, yet timid. Now and then she glanced round into the silent darkness. Drawing a white silken veil from the folds of her sleeve, she draped it softly over her smooth black hair and fastened it in a graceful style, strangely effective though not at all oriental.

She knelt for a moment; her head fell back; she seemed to be watching the starry patch of sky visible through the opening in the roof. And yet she saw not a single thing. Anui was dreaming. She was, in spirit, sitting at the feet of a Sister back in the poor little mission school, listening to a story, a beautiful story, of Judean days, of a Virgin Mother, of a Child named Jesus. Once again the old yearning came upon her—and again came the realization of the impossibility of its ever happening. She leaned forward and rested her head against the bronze altar. It was all so hopeless.

Moonlight now flooded the temple. It was midnight, Anui knew. The moment of sacrifice had come. A resolute glance at something near her on the floor, another long look at the glittering sky above, and she rose, stepped quickly in the direction of a bundle at her side, and lifted tenderly from its coverings a baby boy. Slipping her hand beneath the folds of her robe, she drew forth a small, colored picture, studied it a few moments, and let it fall to the ground as she glanced

again at the infant in her arms.

The child mother stepped to the pedestal, stretched forth her arms bearing the precious offering, and looked out again through the opening above her.

"Mary"—for the first time that name echoed through the tense silence of the old temple. "Mary, Mother of God, you offered your only little Son in the temple. You gave Him that He might save His people."

If Mary accepted tonight's sacrifice, Anui knew that she must suffer. She held her infant son closer. After all, there was no obligation to give him as an offering for his people.

Just then a ray of moonlight fell across the little picture she had dropped. She heard again the touching story the Sister had told when she gave the picture to the children at the mission school: "Our Blessed Lady offered her divine Son, Jesus, to be the Savior of His people."

Once more the appeal conquered. Anui raised her arms again.

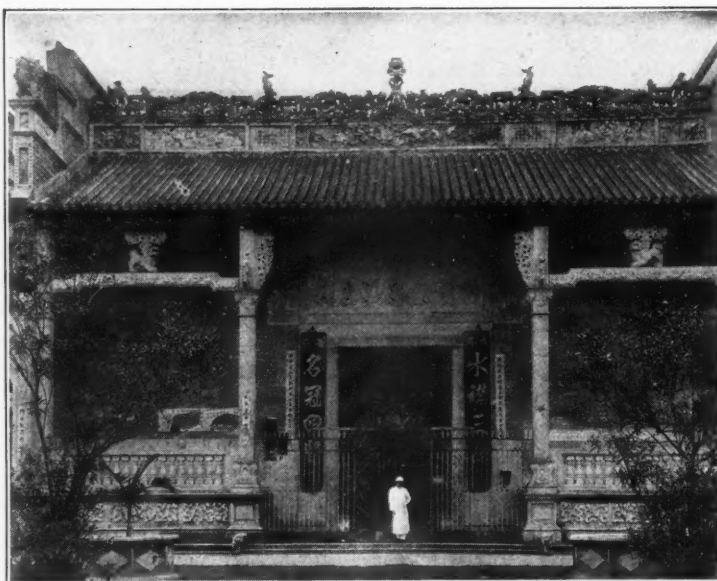
"Mary, you know I am far, far away from the mission, from the Sisters.

You know I am not really a Christian—but I believe you know how I long to be one. You know how I would give up all the riches and honor of being Awong's wife just to be once more near the mission and to be free."

As she heard her own words piercing the awful silence of the old temple, they seemed to intensify the hopelessness of her desire to be a Christian. She glanced at the little one in her arms.

"But, Mary, Mother of God, I offer to you my little son, as you offered your Son. Take him for the great God in heaven. I give him to you. Take him that he, too, may save his people."

It was done. She laid the child on the pedestal and knelt before her offering. She believed firmly that her sacrifice was accepted. She knew that the future must hold dishonor and suffering for her, but she felt that now even she, the pagan Anui, resembled in one way at least the beautiful Maiden Mother who presented her Divine Son in the temple.



THE HOME OF OTHER "GODS" Photo by Fr. Rauschenbach

INQUIRE ABOUT ANNUITIES



Moonlight waned and a cry from the baby aroused her. She must hurry back to the gates to slip in when they would be opened at daybreak. Among must never know—no one must know.

She lifted the baby reverently, the son she had given to the Heavenly Mother, and, feeling more its nurse than its mother, believing firmly that in some way, some mysterious way, the Mother of God would one day take her son to save his people, she drew the dark cloak about her and her child and hurried from the dilapidated temple.

Fr. Chan stood at the door of the one-room shop which served as headquarters on his monthly visit to this outlying village. Hours had passed since, night prayers over, he had heard the last confessions, blessed the faithful group, and watched them disappear down the narrow street. For a while he had prayed—prayed long and earnestly for the intention which, in addition to his pleas for the spiritual welfare of his people, was the one longing of his priestly soul. As he looked away to the hills beyond the village walls, he lived over again a strange scene in his boyhood which was the source of this, his one anxiety.

It was an afternoon in early February. His mother had taken him out along the winding mountain road until they came to a sudden turn which led over the hills to distant cities. Here she told him he must go on alone, seeking shelter at night where he could, inquiring always for the Catholic mission, and stopping no place until he reached it. He was not to tell the priest that she had sent him—he was only to ask to become a Christian and to serve the missionary. She would come some day, but, until she did, he was to do all the priest asked.

Looking back now, he wondered at his unquestioning willingness to leave home, wealth, and honor; he marveled as he recalled the circumstances under which he met a Catholic priest traveling on a visitation through the hills, explained his quest, was taken along to the missions, and practically adopted as the missionary's boy.

Soon came baptism, then years of study in the mission school, a trip to the seminary in the north, and ordination. It was all so wonderful. He remembered his eagerness after that to return to his home—the first longing he had felt for his native village; the first anxiety for the mother who had so courageously sent him away. He knew now she was not a Christian—and, in the light of his new Faith, he wondered at her action.

And then came the sad awakening. No one in his village would believe him when he declared his identity. His father had died; sons by a wife other than his mother occupied the home. And his mother—no one knew anything about her except that she had left the village.

Disheartened and anxious, he had returned to the city, and, shortly after, he was assigned to work with an American priest in the hill country from which he came. That was five years ago—and still he prayed and searched and longed for his mother. Well he knew the fate of women in her position; she was probably poor and destitute, perhaps begging her food.

He turned back into the little room. Moonlight shone on a brightly colored picture of the Blessed Virgin. His hope kindled at the glance. Surely the Mother of God would not refuse to hear his prayers for the mother who had given him, her only son, to labor for his people!

When Fr. Chan returned to the central mission, a few days later, the boy was waiting for him with a message from the convent near by. The pastor was away on a sick call, and the Sisters had sent over for a priest to baptize a sick woman. In a few moments he was talking to a Sister about the case.

"She is not as ill as we thought at first," the Sister said, "but she is very weak. Some Christians found her on one of the mountain roads, dying, they thought. She asked to be brought to the mission, if there was one near, and fortunately they carried her to us. None of us can understand her well—

she must be from one of the villages beyond the hills.

"I can gather, though, that she has never been baptized and is most anxious to be made a Christian. And, a strange thing, Father, she had a faded, torn print of the Presentation in the Temple clutched in her hand. There is something strange about her—and, since you can probably speak to her in her own dialect, you may be able to help her."

"Did she tell you her name—or where she was from?"

"She tried to, but I could not understand her." Sister led the way toward the door of the little parlor. "We have her in here," she whispered. Then, as she opened the door and stood aside to let the priest enter, she added, "I shall go downstairs and get the Sister who has been taking care of her."

When the two Sisters came up a few moments later, they were wholly unprepared for the scene they met. The frail, trembling patient was radiant with joy; the priest was kneeling beside the low bed.

Both Sisters knew of Fr. Chan's search for his mother and immediately grasped the situation. They closed the door softly. "Let us thank God," said Sister Mary, as she entered the community room where the other Sisters were sewing; "Father has found his mother."

Anui didn't die. She soon recovered her strength and was the cheeriest person on the mission compound. She helped the Sisters by her beautiful handiwork; she helped her son by her prayers for the souls of those among whom he labored; she helped the old ladies at the mission by her faith and trust, her joyful love.

And she did part with her treasured little picture. It now marks a place in the breviary of her priestly son and reminds him daily of his consecration to God begun one midnight when a brave mother presented her son in a deserted pagan temple.

—By S. M. X.

**The Mite Box yearns to be filled.**

**READ MARYKNOLL BOOKS**

## Messages from the Homeland Knolls



THE VENARD—MARYKNOLL PREPARATORY COLLEGE  
AT CLARKS SUMMIT, PENNSYLVANIA

*This photograph is even now out of date, as foundations have been laid for the extension to the left of the tower. The power house, St. Michael's, is at the right*

## THE VENARD

AFTER a short vacation, the Vénard is again a beehive of activity. The students have all returned from their mid-year vacation and taken up their work afresh. We don't say that their thoughts never wander home-wards; that they have completely forgotten that they ever had a vacation—but they are hard at work again. They are earnest lads, all of them, the Rector says, the "finest set of boys in seven counties."

Not so long ago, we held our annual relay race. Its course stretched for five miles over frozen roads in this section of Pennsylvania. It was an "Inter Nos" affair, but the boys put forth as much effort in training and produced as fast a team as the winner in any intercollegiate meet. The writer does not wish to be quoted, but he would say that they are a match for any similar team in the country!

The faculty had a team out that day also, but *they did not run*. The Rector, himself, however, insisted on entering the race. And he did very creditably, coming in only one length behind the winner—the old Dodge couldn't maneuver the last hill.

The Vénard is now under a blanket of snow. It is more beautiful than warm, but we are glad to have it with good sleigh riding and old-time snow battles. What real boy does not experience a thrill at the mere mention of a snow balling?

The College buildings from beneath their white covering, sometimes give the appearance of an iceberg, posing majestically in the ocean.

Besides supplying us with enough ice to last throughout the year, our two

If you desire to enroll one of your departed in the Perpetual Memorial list of Maryknoll, and find it difficult to make the single offering of fifty dollars, send as you can in smaller payments, covering a period of two years.

ponds give us some fine skating. Hockey games are now the order of the day.

In studies and spiritual exercises, however, the Vénard boys can hardly be surpassed. Realizing that these come first in the make-up of a missionary, the students cultivate them above all else.

Our crypt chapel, now much improved in appearance by the panel work of one of our Brothers, is the heart home, where boys will be found at about any hour conversing with the Head Master, strengthening themselves at the source and fount of all knowledge and piety.

To kind friends and benefactors who are helping to make our new year so happy and bright, God's blessing and our prayers always!

## CAN IT BE?

The chapel at our first Preparatory College (The Vénard) in the diocese of Scranton is yet to be built.

The late revered Bishop Hoban, who laid the corner stone of the Vénard, looked forward to the dedication of this chapel, and we of Maryknoll regret that it could not have been completed in his day; but God's ways are not our ways.

Our chapel at the Preparatory College in the Archdiocese of San Francisco is a memorial to the late Rev. Joseph P. McQuaide, who was well known and loved in California.

We wish that the Vénard chapel could now be built as a memorial to some benefactor in the diocese of Scranton, and nothing would please us more than to see its walls rise to the memory of the late bishop whom our young college looked on as a real father.

## LOS ANGELES NOTES

DECEMBER 7 was a red letter day at the Maryknoll Japanese mission, when thirty-six children were received into the Church. One other was received on a previous date because of his desire to be baptized with his mother. Three adult men and one woman are under instructions for reception later.

The children's class started larger; but one of the would-bes left on a four-months' journey to Japan; another was dismissed; and seven others were withdrawn by their parents because of their youth, with the promise to them of full permission a year hence.

There are close to three hundred pupils in St. Francis Xavier school. If these had their way, practically all would be members of the Church. However, we can accept only those of whose perseverance we are reasonably assured.

The baptismal ceremony took place in the convent chapel. The catechumens, with their sponsors and friends, occupied every foot of space. Sponsors from Pittsburgh, Cleveland, Toledo, and Chicago were represented by proxies.

December 7 was chosen to give twenty-one of the class, with nine additional Catholic children, an opportunity to make their first Communion on the great feast of Our Lady.

Christmas was celebrated this year without the usual children's play. However, a large tree inspired Christmas anthems, and the children all, including fifty Mexican neighbors, enjoyed their presents.

## SUE ZUMI'S SAY

(Seattle Notes)

**IK-ANA-DESKA?** How do you do? Your daily eleven exercises are not difficult for me, who must bow from the waist as I greet you. This formality gives honorable grace to my utterly wretched frame.

I am lonelier than when I wrote you last. Mary Lucy has gone away—Mary Lucy who knows how to pray from the heart and who sang little hymns with her prayers. Mary's father, who is not a Christian, came and took her to another city. Mary is only nine, you may remember, and we wondered if her father would let her go to Mass in the new place. Now a letter has come from Mary Lucy herself, telling how

Should you wish to meet the expense, for one year, of training a young apostle, the gift of two hundred and fifty dollars will meet this purpose, and the student selected will gladly remember the spiritual needs of his benefactors.

GET THE MITE BOX HABIT

she found the church, and that she can stop there for Mass every morning on her way to school. Trust Mary Lucy to do just that!

And how we missed her at Christmas time. I couldn't write any sooner about the beautiful feast, and maybe you'll forget all about the Christmas you had, but we just can't forget ours.

For almost a month we had been practicing pretty hard, learning how to sing for High Mass. None of us had ever sung at one before, except Mary Lucy, and so we missed her there. It was all so new to us too. Some of the older girls and boys could read the Latin words, but I can't read so fast yet, and so the younger ones learned the words by heart, and then we sang the music from numbers. It was just like a game at first. When Christmas came we could sing the whole Mass—the Mass of the Angels.

Father was very happy. He said he knows that Our Lord was, too, to hear us singing the same words that the angels sang on the first Christmas night. Our own fathers and mothers were all there—and everybody was so pleased. I wish every Sunday was Christmas, so our fathers and mothers would always come.

During the Mass, Father told us all about the Little Jesus being born, and then there was a sermon in Japanese for the others. All who had made their first Communion received that day, and there was the special happiness for many new ones who received Jesus for the first time.

We didn't go home early. Everybody stayed, and, early in the afternoon, some of the grown-up girls had a beautiful play which told all about the Blessed Mother and St. Elizabeth and the Little Infant in the cold manger. We sang hymns in English and in Japanese. After that there was a big Christmas tree, and, before we went home, Santa appeared and gave us each some presents.

Santa reminded us that most of the good things we received that day came through the kindness of the Catholic people of Seattle, especially the Circle members, and we told him we wouldn't forget to pray for them—and we mean it too!

Mary Lucy used to say, "It's never too late to say 'thank you'," and so we say it now, from hearts that are very grateful, because your kindness brings not only material gifts, but spiritual ones, also—and that means more souls for the Infant King.

And, speaking of souls, there must be many that would gladly become members of our beautiful Faith if they only knew how wonderful it is. I wish I were grown up big enough to be able

(Continued on page 56)

## The Saint of Vocations

—Blessed Jean  
Theophane Venard

*Have you read his  
life and letters?*



Martyred in Tongking, Indo-China  
February 2, 1861

It was when reading *A MODERN MARTYR* that I learned for the first time about the Seminary for Foreign Missions. Before that I had been interested in missions in general, but had not thought of the societies working in the missions.

—Japan

Such a noble life cannot but have a magnetic influence on others. I am sure that some bright boys in the States will be led captive by a holy zeal, such as is found in *A MODERN MARTYR*, to devote their lives to the foreign missions.

—Philippine Islands

Who knows how it may help along Christ's work, and particularly His work for foreign missions? As our good pastor said after reading the life of THEOPHANE VENARD, "It makes one feel like giving something for God!"

—Massachusetts

In the life of The Little Flower, I found the name of Blessed Theophane Venard and I could hardly wait till I got the book, *A MODERN MARTYR*. I cannot find words strong enough to express my pleasure in it. The book is most useful for any priest, full of points for mediation, and a great stimulus to working and suffering for Our Lord.

—Kentucky

The fascinating story of this brilliant and zealous young missionary reads like the story of early Christian history. It will bear retelling a thousand times and its dramatic power is capable of stirring the blood of countless youths to go forth and fill up the ranks of modern missionaries. *A MODERN MARTYR* should be spread widely among young Americans. It will bring a welcome harvest of vocations for the foreign mission fields, or at least stimulate interest in mission work.

—Wisconsin

## A MODERN MARTYR

241 pages text, 15 illustrations. Bound in cloth.

PRICE: \$1.00, POSTPAID

Address: **FIELD AFAR OFFICE, Maryknoll, N. Y.**

PUSH OUR CAUSE

# FATHER CHIN'S MONTHLY LETTER



Dear Chinlets:

February 2, we celebrate the birthday into heaven of Theophane Venard.

As a very small boy, Theophane decided to become a priest, a missionary, a martyr. And he did. He was a happy manly little chap, and he grew into a bright manly priest. And the Church declaring him Blessed, tells us that now he is a happy saint in heaven.

Have you boys—yes, and girls too—ever given thought to what you are going to be when you grow up? It is really very important that you learn from God what he wants you to be and do.

Every day, from today, say a *Hail Mary* and “Blessed Theophane Venard, pray for me,” that you too may do the work that God has planned for you.

Devotedly,

*Father Chin*

## RADIOGRAMS

I AM in the high first grade. My name is Alvin Pribye. Our Sister tells us about our little Chinese baby named Mary Frances Celestine.

We want to get some rice for our baby; so we are sending you a dollar for it. We will send you some more money soon.—*Nazareth Academy, Victoria, Texas.*

There were welcome letters from other Victoria Juniors, too—Patricia Pickering, Henry Munsch, Anna Marie Harris, and James H. R. Tucker. These are all *little Juniors* growing up to be *big missionaries*.

Enclosed find three dollars for the support of Rose Ellen for one month.

The Club is coming along fine now. We are going to have a cake-and-candy sale. Pray for the success of it, will you, Father? —*Mary McDevitt, Roselle, N. J.*

I am sending you one dollar and a Chinese dime, and thanking you for the pin you sent my Sister friend.

There is a boy on the team whose sister made up a collection of things to send to Father Sweeney, such as tooth-paste, towels, and so forth; and my mother gave two big towels and they are about five foot two.

You see, Father Chin, this is a surprise on Father Sweeney, so don't tell him. Good-by, Father Chin. I hope you will pray for me and all the Sisters.—*Louis Knight, New Britain, Conn.*

I'm sending \$1.87; it's a check my father gave me.

We are going to take some more pictures of the Maryknoll Juniors, and I hope all of them come out so we can send them to you.

Dear Father Chin, please help me by praying for a very special intention I need.—*Paul De Sole, New Britain, Conn.*

We had a Halloween party at school and had lots of fun. We ducked for apples. A ghost came into the room. We ran over to the corner. The schoolroom was decorated. I got a new nickel out of an apple.

How are you? I have not very much to tell you. Sister St. James is sending you a few pennies for “Johnnie.”—*Emily Mary Errard, Green Bay, Wis.*

Here are a few pennies left after we pay for three subscriptions to THE FIELD AFAR and the thirty-seven September copies which you so kindly let us have for almost nothing. We thank you, dear Father. Please list us for three subscriptions to THE FIELD AFAR for one year.

Sister sent Sister Mary Paul another box. It went to New York and then back to Green Bay. Sister was peeved at “Uncle Sam.” Don't you think it is shorter by way of Seattle, Father?—*Cecilia Winkel, St. Joseph Academy, Green Bay, Wis.*

Clubs and Circles may have THE FIELD AFAR, if all copies are sent to one address, for eighty cents a year.

A MITE A DAY



# TO HIS MARYKNOLL JUNIORS

With a sunny smile and a grateful heart, Johnny wants to say *arigato gozaimasu* to his Junior friends for the mighty fine returns from their mite-y Advent banks. Not to be partial and say all his "thank you" in Japanese, he adds the rest in China's lingo—*Tin che po you!* ("God bless you").



FEBRUARY 14!



What's that—a Red Letter Day?

Well, not necessarily a *red* one, but surely a day of letters and such letters as come but once a year.

What a queer name they have though—those pretty or funny or novel little letters we call "Valentines."

"Where did they get their name?" you ask.

Why, from Saint Valentine, of course. Don't you know the story of this dear old saint who lived once upon a time?

He loved the poor and sick very much and visited them every day. When old age and rheumatism prevented his going to see them, he would write sweet little notes and send them to his poor friends to cheer them up.

After Saint Valentine went home to heaven, the people who had known and loved him decided to keep up his kind practice by writing to their friends, and especially the poor, every year on the day of his birthday in heaven.

Do your Valentines make their patron happy? Here is one that would:

A "Stringless" Valentine



for



The Missions



This little enamel pin in blue and gold, or red and gold, is a gem—and costs only fifty cents.



Would you read of a lad with dreams so high  
They reached right up to the bright blue sky?  
But this lad asked God to please bring them true,  
So *A Modern Martyr* will gladden you  
With his youthful courage and pep and vim  
And a trust in his Father's care for him.  
Just read his story right straight through  
And write to us what seemed best to you.  
Perhaps you will be the lucky one;  
At any rate, you will have some fun.

**Read** "*A Modern Martyr*." **Write** us a letter. Tell us what interested you most in the book. Remember it's **your** opinion we want. Everyone entering the contest will receive a reward. **Your** letter may win the big prize. Contest closes March 17.



## A-B-C's OF THE MISSIONS



**H**- is for the Happy Land  
Jesus tells about;  
Where His own dear children small  
Will clap their hands and shout!  
And where Mother Mary's at the gate  
To call her children in—  
Dear Juniors, let us do our best  
New citizens to win.



**I**- in far-off India they pray  
To pagan idols every day  
The priestly caste despise the poor,  
No Christlike spirit to allure  
Those darkened minds to heaven's Light!  
Pray *hard*, they're in a sorry plight.



WEAR THE CHI RHO

## SUE ZUMI'S SAY

(Concluded from page 53)

to go out and tell all the others who don't know how easy it is to be good; and how good it is to be a Christian and a Catholic. Father says it takes only a word sometimes; I wish I knew what that word was.

The other day one of the boys said he wished he could make his first Communion. He knows his catechism well and he is faithful in his attendance always; so his mother was asked about the matter. "Why, yes," she answered, "if he wishes it. But—" and we held our breath, "but I think I should become a Christian also, so that I may know how to bring up my boy in his religion." Who could ask for more?

On the other hand, two of the girls who presented themselves for baptism brought also their parents' consent, to which mother added, "If becoming Catholics won't prevent them from attending — College when they grow up." The institution named is very much opposed to Catholics, but with baptism and confirmation added to the Faith which the two girls already have, it is hardly possible they would consider studying there.

Recently, when some young men from the Catholic College of Seattle came and gave us the story of the Life of Christ, with lantern slides and music, we thanked God and all our kind friends in Seattle who are making it possible for us to be instructed in the sound doctrine of Christ. Father says theirs is an education "pure and undefiled," and I said what everybody seems to say out here, "You betcha."

## FROM TWO BISHOPS

*We cannot refrain from reminding you that God's choicest blessings will hover over and permeate the Catholic home which gives to Jesus Christ, King, a son to serve as an officer of His kingdom; to minister at His altar as a priest of God.*

*Second only to the honor, the royal honor, of having a son a priest, is that other mark of God's special predilection, namely, that of having a daughter the Bride of Jesus Christ, King.*

*It should be the ambition and the prayer of all Catholic parents, that their home may be singled out and marked by God, as was that sweet, happy home in the long ago at Nazareth—a second Nazareth where His angel will come and deliver a message which spells a vocation to the priesthood or to a sisterhood.—Bishop Griffin, of Springfield, Ill.*

*How small is the effort put forth to invite universal use of one of the mightiest weapons of missionary activity—prayer! Prayer for the increase of vocations and for the spread of the Gospel!—Bishop Schrembs, of Toledo, O.*

## RECEPTION AND PROFESSION

The latest group of Sisters who were received into the order of the Foreign Mission Sisters of St. Dominic at Maryknoll represent many sections of our extensive country:

Eleanor A. Kenkel, St. Louis, Mo. (Sr. M. Albertine); Anastasia Sullivan, Burlington, Vt. (Sr. M. Paula); Theresa Killoran, Detroit, Mich. (Sr. M. Mark); Marie Louise Meyer, Windsor, Ont., Can. (Sr. M. Canisius); Margaret E. Clark, Brooklyn, N. Y. (Sr. M. Loretto); Josephine E. Scott, Hoboken, N. J. (Sr. M. Lucille); Margaret Werner, New York City, N. Y. (Sr. M. Alacoeque); Alma Mary Erhard, Scranton, Pa. (Sr. M. Alma); Mary A. Flynn, City Island, N. Y. (Sr. M. Cronan); Mary B. O'Donnell, Dorchester Center, Mass. (Sr. M. Olivia); Catherine O'Neill, Forge Village, Mass. (Sr. M. Cecile); Mary Agnes Mullen, Brooklyn, N. Y. (Sr. Marie); Dorothy Walsh, Kokomo, Ind. (Sr. M. Dorothy); Edna Wittman, Erie, Pa. (Sr. M. Xaveria).

The following Sisters were professed:

Sr. M. Gertrude Moore, Omaha, Neb.; Sr. M. Eulalia Harrington, Oakland, Cal.; Sr. M. Emmanuel Spader, Kingston, N. Y.; Sr. M. Luke Logue, New York City; Sr. M. Trinita Logue, New York City; Sr. M. Damian Sedgwick, Scarsdale, N. Y.; Sr. M. Rosaleen Hampson, Lexington, Ky.; Sr. M. Florence McHugh, New York City; Sr. M. Isabel Garvey, Buffalo, N. Y.; Sr. M. Alice Egan, Jersey City, N. J.

## To the Circle Director

FR. RAUSCHENBACH — we used to call him Fr. Otto for short—is making good use of his former hospital experience, and, at the present time, is occupying his spare moments in dispensary work at his mission in Sunchong. In a recent letter addressed to our Circle Director, he writes:

Most of the cases that come to us are of a surgical nature and require daily change of dressings. You can readily see how quickly twenty or thirty pounds of bandages are used up. We have from fifteen to twenty cases a day at present, and, no doubt, the number will soon be doubled or tripled.

A month ago, I thought of turning away one poor soul, a woman with a little baby. She came with an advanced case of a serious skin disease which required bandaging both arms and feet. I was completely out of bandages and could do nothing for her.

She was not to be put off, however, and pleaded with me to at least bandage her arms, so that she could attend to her small baby without danger of imparting the infection to it. I finally managed to find some sheets which would soon have to be discarded, and these, with an old shirt, sent her off happy.

Then and there I determined to make a trip of three days into Hongkong, where the Maryknoll Sisters were kind enough to give me a supply that will hold me over for a month. I know there must be bandages and gauze somewhere and generously disposed people who would find some for us if



ONE FAMILY'S OFFERING TO THE SERVICE OF GOD

Three brothers—members of the Redemptorist Congregation—and their two sisters unite at a Maryknoll profession

- ¶ How MARYKNOLL began to be.
- ¶ Why THE FIELD AFAR started.
- ¶ What influences brought into existence the CATHOLIC FOREIGN MISSION SOCIETY OF AMERICA.
- ¶ Who its founders were, and how they came together.
- ¶ What is the process of building up a nation-wide organization.
- ¶ How initial difficulties can be overcome in works for God.
- ¶ See the answer →

## DO YOU WISH TO KNOW ?

*Send for the latest Maryknoll book, whose title is*

### THE MARYKNOLL MOVEMENT

This is an account prepared by a Maryknoll priest during a year of study at the Catholic University, Washington.

The Right Reverend Rector of the University, Bishop Shanahan, has written an eloquent preface.

The book has 140 pages of text, with appendix and index. There are 41 pages of illustrations. The binding is cloth, stamped in gold.

Price: \$1.50, postpaid

---

**Address: THE FIELD AFAR OFFICE : : : MARYKNOLL P. O., NEW YORK**

---

they knew what we could accomplish with such material.

Recently I received repeated requests to visit a poor unfortunate mother who was unable to walk to the mission. It was impossible for me to leave simply to give medical assistance, and, to my great surprise, yesterday her eldest daughter carried the mother in on her back—they had made a journey covering several hours.

The mother had an acute infection in her foot, with the accumulation of pus of a month's standing—the foot was swelled to twice the normal size. She screamed with pain even when I swabbed it with iodine preparatory to lancing it.

She went away relieved and with a more kindly feeling towards the mission and the Church. When the opportunity presents itself, the way will have been paved by such ministrations for conversions to the Faith.

A Maryknoll Mission Circle is a group of persons, young or old, who aim to cultivate in themselves and others a knowledge of Catholic foreign missions, to pray for the mission cause, and to help provide for the special needs of Maryknoll, at home and in the mission field. Circles are urged to secure the approval of their pastors and are requested to send their offerings through the diocesan mission office where such exists.

**Address all communications to:**

**The Circle Director, Maryknoll, N. Y.**

#### THEY SAY IT

I would not drop out of your ranks at any price.—*Md.*

I have never enjoyed any magazine as I do THE FIELD AFAR.—*Calif.*

Your magazine is like a very dear friend coming to see me.—*Wash.*

I read THE FIELD AFAR from cover to cover the minute it reaches here.—*Rhode Island.*

I read THE FIELD AFAR over and over again and find it more wonderful every time.—*Mass.*

Out of the nine magazines which I receive, THE FIELD AFAR is by far the most entertaining.—*Conn.*

I always anticipate a literary treat with the coming of your magazine.—*N. Y.*

The blessings which we received from our subscription to your magazine last year were evident.—*Pa.*

I enjoy THE FIELD AFAR and hope during the coming year to show my appreciation of your efforts by sending a small contribution monthly.—*N. Y.*

Enclosed find check for \$5 to assist in your work. A similar investment about a month ago has already netted me a profit of \$300.—*N. Y.*

Enclosed is \$5 for a six years' subscription to THE FIELD AFAR. I surely shall feel much better if I can be free of the junk pile for the next few years.—*N. J.*

The best we can do at present is to subscribe for another year, to read and enjoy THE FIELD AFAR and pass it on, and to ask God's blessing upon your work.—*Calif.*

Your FIELD AFAR is one of the finest publications on the market; there is not a dull moment's reading found in any issue. Keep up your excellent work; you are doing a world of good.—*N. J.*

I should like to have THE FIELD AFAR sent to the — Public Library. The issues are so interesting that I am sure our Catholic reading public and perhaps others would be glad to see a magazine which sets forth the mission problems with such charity.—*Mass.*

I gave a little talk to the members of our sodality recently on the work and needs of Maryknoll and I am sending you the result up to the present writing. Judging from the interest shown by the ladies of the sodality, I am of the opinion that a fine sum could be raised for the missions if the directors of the sodalities throughout the country could see their way clear to touch upon this subject occasionally.—*Rev. Friend, Md.*

**FOR LIFE — \$50**

## Our Backers



*Yes, sir! We need lots of things*

**W**E are gratified to register a new Burse which has been provided by a priest in memory of his parents, whose estate he had inherited.

A pastor in California is offering for competition in the grammar and high schools of the diocese a prize of one hundred dollars for the best essay on foreign missions.

The competition will be held under the auspices of the Holy Name Society.

A seminary that distributes one hundred and five copies of *THE FIELD AFAR* each month is a friend in need, and we have one such. We have other friends, however, among the seminaries, colleges, and schools of this country as may be realized by the fact that we are in touch with around eight hundred.

Some years ago, a burse was started in memory of the late Pope Pius X. This burse has never been finished and lacks yet a considerable sum. If you are interested, we shall be pleased to provide you with a burse gathering card bearing a photograph of the beloved Pope to whom the children and grown-ups of this generation owe so much.

Several wills have lately matured, just in time to bring much needed relief. These wills indicate the widened circle of our testators, coming, as they did, from Wisconsin (through the Most Rev. Archbishop of Milwaukee), Ohio, New York, and Massachusetts.

Minnesota has been high on our new subscriber list recently, thanks to the favor of the Archbishop of St. Paul and his gracious clergy.

The month's additions were from all points—4633; Pennsylvania, California, Rhode Island, Wisconsin, New York coming after Minnesota.

Forty states were represented and twelve foreign countries.

A Sister called at Maryknoll last summer. She had completed her Silver Anniversary and was granted what she had long desired,

an opportunity to visit Maryknoll, for whose welfare, spiritual and temporal, she had long prayed.

She was radiant in this simple experience and evidently enjoyed every moment; but her greatest happiness was due to a friend who, the day before, had made her a Perpetual Associate, sharing in all the Masses, prayers, and labors of Maryknollers.

It was only a cryptic note from a busy pastor, but it said a volume—"Send me one hundred mite boxes. I am going to back you."

The mite boxes went, and, by this time, like seeds they have been scattered.

There will not be a one hundred per cent yield because that is too much to expect, but Maryknoll will be the richer in alms, spiritual and material, and—who knows?—perhaps in vocations because of this priestly interest.

Thanks to the good will of His Eminence, Cardinal Dougherty, and to the kindly reception of Philadelphia priests, the Foreign Mission Sisters of St. Dominic, to whom Maryknoll will always be indebted, secured an opportunity last fall to strengthen their work.

Several pastors in the respective churches pleaded for them, and the Sisters, taking their places at the exits, were generously remembered.

Among the pastors was one who, anxious to develop the spirit of missions, anticipated the Sisters' coming by announcing on the previous Sunday a mission exhibit in the school hall. This was made most attractive by the loan of decorative articles from the Diocesan Mission Office and from Maryknoll itself. The result was unusually gratifying.

This priest has already been instrumental in directing youths to the mission field. More will certainly follow because there are in this country plenty of vocations to the apostolate, as to all other works. Such a "fisher of men" will surely find one occasionally.

## SUBSCRIPTION BLANK

### THE FIELD AFAR

Maryknoll, N. Y.

Enclosed find one dollar (\$1). Please send *The Field Afar* for one year to

Name .....

Street and Number .....

City or Town ..... State .....

Your Signature .....

Your Address .....

**MAKE MARYKNOLL A BENEFICIARY**



It is not uncommon to read in a missionary's letter that he has been obliged to give up one of his catechists, but the announcement always hurts and that for two reasons:

A catechist in the mission is an indispensable means of propaganda and thorough instruction. That is one reason. The other is because there is plenty of support for catechists if it can only be found.

And yet, our mission procurator came into the office the other day with a face that was almost tear-stained.

"Look at this," he said, pointing to a semiannual report. "Catechist offerings have dropped one-third. What can we do about it? And babies, too, are falling," he added.

"Well!" smiled the editor, "we can't blame the babies if they cry after a fall. That is to be expected. As for the catechists—be patient. Our people have been associating catechists with catechism teachers who teach for nothing and some of whom come near to teaching nothing—good little souls that they are.

"But gradually those who follow mission enterprises are learning much, and we shall see results before long. One great hope is to see Holy Name Societies in the homeland backing catechists in the mission fields. When that day comes, it will mean strength for both sides."

#### BOOKS RECEIVED

##### Once Upon a Time—

By the Rev. D. P. McAstocker, S. J.  
The Stratford Company, Boston, Mass.  
\$2.50.

##### Schooner Ahoy!—

By Irving T. McDonald. Benziger Brothers, New York. \$1.25.

##### Mary Rose, Graduate—

By Mary Mabel Wirries. Benziger Brothers, New York. \$1.

##### Candle Beams—

By Francis J. Finn, S. J. Benziger Brothers, New York. \$1.

##### Passionist Manual—

D. B. Hansen and Sons, Chicago, Ill.  
\$.75 to \$3.

##### Benediction from Solitude—

By Vincent F. Kienberger, O. P. The Macmillan Company, New York.

##### Martha Jane at College—

By Inez Specking. Benziger Brothers, New York. \$1.25.

#### NEW PERPETUAL MEMBERS

**Living:** Rev. Friends, 4; Sr. L.; E. M.; M. M.; M. K. and relatives; J. F.; W. C. and relatives; A. C. M.; F. R. B. and relatives; H. L. M.; W. D.; F. B. G.; P. H. T.; C. B.; A. M. F.; Mrs. E. A. G. and G. J. G.; H. M. P. and relatives; M. A. B.; E. T. B.; H. W.; J. B. and family; A. P.; A. J.; A. F.; I. M. W.; M. K.; M. O'K. and family; L. C.; C. family; J. and H. McD. and family; Mrs. G. P. H. and relatives; M. R.; E. D.; M. J. C.; A. C. McC.; E. McC.; M. J. L.; J. F.; R. B.; T. J. T.; A. W.; M. K.; A. J. L.; R. A. McC.; M. T. G.; B. T. M. K.; D. L. W.; Mrs. J. S.; J. J. S.; E. C.; M. R. and family; G. S.

**Deceased:** Deceased relatives of A. F. C.; William A. Heaphy; William Francis Beaton; Michael McCabe; James S. Lacey; Mary Kane; Patrick Nally; Anne Nally; Thomas, Mary, and Richard Stone; Joseph Stone; Antonio Giacomo; Thomas Keough.

THE FIELD AFAR 6 years, \$5.00.

#### COMPLETED DIOCESAN BURSES

St. Paul Archdiocese Burse.....\$6,000  
St. Paul Archdiocese Burse (Venard) 6,000  
Providence Diocese Burse.....5,000  
Fall River Diocese Burse.....5,000  
Cleveland Diocese Burse (4) each.....15,000  
Pittsburgh Diocese Burse (2).....5,000  
Columbus Diocese Burse.....5,000  
Philadelphia Archdiocese Burse.....5,000

#### MARYKNOLL MISSION FOUNDATIONS

A native clergy and competent native catechists are the bases of successful and enduring effort in Catholic mission work—

\$1500 placed at interest will enable our missionaries to keep one Chinese aspirant to the priesthood at a seminary in China.

\$4000 placed at interest will provide for the support of one catechist (usually a married man with family), whose entire time will be devoted to the slow and tedious process of instructing the candidates for baptism.

Additions to the incomplete burses and funds in the lists below are invited:

#### NATIVE CLERGY BURSES

St. Teresa of the Child Jesus Burse \$1,125.00  
Our Lady of Lourdes Burse.....639.50  
Maryknoll Academic Burse.....300.60

#### NATIVE CATECHIST FUNDS

Yeungkong Fund, II.....\$1,827.65  
Abp. Williams Fund, I.....1,000.00  
Fr. Price Memorial Burse.....666.60  
Bl. Julie Billuart Burse.....362.00

If some friend wishes to make a desirable addition to our library, we suggest the gift of **Universal Knowledge**. This is a new general reference book which appears in fifteen volumes. One hundred dollars will secure this advantage for our Seminary.

PLEASE RENEW PROMPTLY

## Mission Reading from the Maryknoll Shelf



### Thoughts from Modern Martyrs...60¢

112 pages, 3 illustrations.  
Selections from the letters of three young missionaries of the past century, together with sketches of their lives.

### Felix Westerwoudt.....85¢

115 pages, 8 illustrations.  
The inspiring account of a young missionary to Borneo, whose death was not martyrdom, but whose life most surely was.

### Field Afar Stories, each vol.....85¢

Independent collections of tales bearing on foreign missions and the foreign mission vocation.  
3 vols. for \$2.25.

### The Maryknoll Movement.....\$1.50

A history of the Catholic Foreign Mission Movement in the United States. For further notice, see page 57.

### A Window on the World.....\$1.50

172 pages with 60 illustrations.  
A review of the world missions of the Catholic Church, as represented at the Vatican Mission Exposition. A book of permanent value.

### Observations in the Orient.....\$2.50

320 pp. text, 80 pp. illustrations.  
An account of the Catholic missions of the Far East, by the Superior of Maryknoll.

### Maryknoll Mission Letters.....\$3.00

364 pp. text, 32 pp. illustrations.  
Entertaining, informing, inspiring, letters from the pioneer Maryknoll missionaries to China. Volume I now ready; Volume II in preparation.

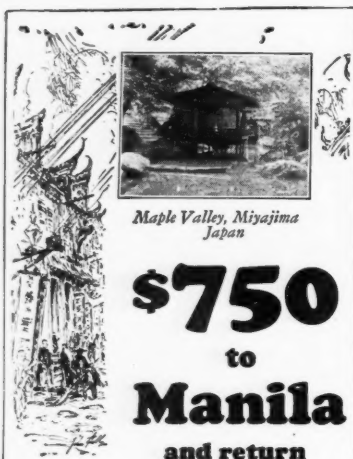
All Postpaid

Field Afar Office, Maryknoll, N. Y.

Keep "Thoughts from Modern Martyrs" on your small table for an occasional spiritual tonic.

#### A CORRECTION

There was a photograph in a previous issue labeled by error *The First Faculty*, in connection with a proposed language school at Kongmoon. The language school is, of course, quite too small for a faculty, and the little group was of a few chance visitors.



Maple Valley, Miyajima  
Japan

# \$750

to  
**Manila**  
and return

SAIL from San Francisco for Honolulu, Yokohama, Kobe, Shanghai, Hong Kong and Manila, returning the same way. Or return direct from Japan to Seattle via the Admiral Oriental Line. Liberal stopovers. Palatial President Liners. Outside rooms with beds, not berths. A world famous cuisine. A sailing every Saturday from San Francisco [every fortnight from Boston and New York for the Orient via Havana, Panama and California].

## Dollar Steamship Line

604 Fifth Avenue . . . New York, N.Y.  
25 and 32 Broadway . . . New York, N.Y.  
177 State Street . . . Boston, Mass.  
112 W. Adams Street . . . Chicago, Ill.  
101 Bourse Building . . . Philadelphia, Pa.  
514 West Sixth Street . . . Los Angeles, Calif.  
1519 Railroad Avenue So. . . Seattle, Wash.  
HUGH MACKENZIE, General Passenger Agent,  
Robert Dollar Bldg., San Francisco, Calif.

### DIOCESAN MISSION AID (November 1—December 1)

<b>Baltimore—</b> (Through Home and Foreign Mission Society) . . . . .	\$20.00 (also Masses)
<b>Boston—</b> (Through Soc. for Prop. of the Faith) . . . . .	95.50 (also Masses)
<b>Chicago—</b> (Through Soc. for Prop. of the Faith) . . . . .	(Masses)
<b>Cincinnati—</b> (Through Home and Foreign Mission Society) . . . . .	(Masses)
<b>Columbus—</b> (Through Home and Foreign Mission Society) . . . . .	30.00
<b>Des Moines—</b> (Through Pontifical Society for Prop. of the Faith) . . . . .	(Masses)
<b>Fort Wayne—</b> (Through Soc. for Prop. of the Faith) . . . . .	15.00
<b>Newark—</b> (Through Soc. for Prop. of the Faith) . . . . .	(Masses)
<b>New York—</b> (Through Soc. for Prop. of the Faith) . . . . .	117.50 (also Masses)
<b>Pittsburgh—</b> (Through Catholic Mission Aid Soc.) . . . . .	45.00 (also Masses)
<b>Rochester—</b> (Through Soc. for Prop. of the Faith) . . . . .	100.00 (also Masses)
<b>Springfield, Ill.—</b> (Through Soc. for Prop. of the Faith) . . . . .	50.00

Please remember in your prayers the souls of these friends:

V. Rev. A. H. Schoeningh; Rev. Thomas Flaczek; Rev. James J. O'Brien; Rev. O. M. McGee; Rev. John J. McIlhenny; Rev. Charles Haeseley; Rev. Leo Desmet; Rev. J. J. Gately; Rev. Edward A. Holley; Sister Mary Lucy Garvey; Sister M. Bartholomew; Joanna Keatinge; C. J. Barrett; Mary T. Barry; John T. Froom; Albert C. Ridder; Margaret F. Reynolds; Mrs. Seraph Morris; Mary A. Delaney; James W. Kirk; Mrs. Mary Huppert; Mrs. Adelaide L. Sweeney; John Malcom MacLean; Mrs. Mary Douville; F. H. Harris; Samuel Downs; Julia E. Murat; Miss Casey; Mrs. Mary A. Boland; Mrs. Julia Pero; George R. Egan; J. P. Leary; Mr. McIlhenny; Mrs. Mary R. Hillmann; Mrs. Hefferan; Mrs. J. A. Driscoll; Mrs. Samuel Sheffield; A. Dulip; Charles E. Spellman; Mary A. Kenny; Mr. Hayes; Patrick Conery, Jr.; Mrs. Rose Magill; Alice M. Duffy; Peter McGowan; Margaret O'Gorman; Mary Hosenfeld; Agnes L. Callaghan; John J. Gillespie; Mrs. Julia Scully; Patrick F. Matthews; Mrs. Nettie A. Ketcham; Andrew J. Gayhager; Mrs. Ellen White; Rose M. Coleman; Mrs. Hannah Ryan; Vera McArdle.

### Back Numbers Wanted

If any reader can supply copies of the following issues of THE FIELD AFAR, we shall be grateful. Kindly address the Publication Department.  
1907: Feb. Apr. Aug. Oct.  
1908: Aug. Dec.  
1911: Feb.

Authorization has been obtained for the Maryknoll Sisters to repair Sacred Vessels.

### BUILDING OUR BURSES

A burse is a sum of money invested so as to draw a yearly interest which will be applied to the board, housing, and education of a student at the Maryknoll Seminary or at one of its Preparatory Colleges in the United States or on the missions.  
The usual amount subscribed is five thousand dollars (\$5,000) for a burse in this country; fifteen hundred dollars (\$1,500) for a burse in Eastern Asia (this is for native students).

### FOR OUR SEMINARY

St. Patrick Burse . . . . .	\$4,282.17
St. Philomena Burse . . . . .	4,105.00
Kate McLaughlin Memorial Burse . . . . .	4,050.00
College of St. Elizabeth Burse . . . . .	4,035.00
St. Anthony Burse . . . . .	3,913.43

### St. John's Seminary, Archdiocese of Boston

Burse . . . . .	3,715.51
Cure of Ars Burse . . . . .	3,650.35
St. Michael Burse No. 2 . . . . .	3,502.45
Fr. Chaminade Memorial Burse . . . . .	3,297.71
St. Anne Burse . . . . .	3,261.63
N. M. Burse . . . . .	3,000.00
College of Mt. St. Vincent Burse . . . . .	3,000.00
Father Chapon Burse . . . . .	2,902.12
St. Michael's Parish, Lowell, Burse . . . . .	2,841.00
Dunwoody Seminary Burse . . . . .	2,806.24
Bl. Louise de Marillac Burse . . . . .	2,761.61
Michael J. Egan Memorial Burse . . . . .	2,500.00
Bishop Molloy Burse . . . . .	2,350.00
Holy Child Jesus Burse . . . . .	2,175.50
Marywood College Burse . . . . .	2,171.89
Our Lady of Mt. Carmel Burse . . . . .	1,900.33
Mother Seton Burse . . . . .	1,821.30
Pius X Burse . . . . .	1,786.75
Bernadette of Lourdes Burse . . . . .	1,749.07
St. Dominic Burse . . . . .	1,610.00
Our Lady of the Sacred Heart Burse . . . . .	1,411.70

<b>Duluth Diocese Burse . . . . .</b>	<b>1,411.70</b>
Fr. Nimmey Burse of Holy Child Jesus Parish of Richmond Hill . . . . .	1,302.55
St. Agnes Burse . . . . .	1,283.18
Immaculate Conception Patron of America Burse . . . . .	1,186.23
Archbishop Ireland Burse . . . . .	1,101.00
St. John Baptist Burse . . . . .	1,049.11

<b>Manchester Diocese Burse . . . . .</b>	<b>1,000.00</b>
St. Francis of Assisi No. 2 . . . . .	1,000.00
St. Michael Burse . . . . .	1,000.00
Susan Emery Memorial Burse . . . . .	916.68
St. Boniface Burse . . . . .	748.65
St. Rita Burse . . . . .	728.15
St. Francis Xavier Burse . . . . .	724.28
Our Lady of Lourdes Burse . . . . .	659.03
St. Lawrence Burse . . . . .	646.25
Children of Mary Burse . . . . .	458.05
St. Joan of Arc Burse . . . . .	433.01

<b>St. Louis Archdiocese Burse . . . . .</b>	<b>430.00</b>
St. Bridget Burse . . . . .	410.00
Holy Family Burse . . . . .	340.00
St. Jude Burse . . . . .	329.00
St. John B. de la Salle Burse . . . . .	267.00
Maryknoll-in-Heaven Burse . . . . .	228.50
The Holy Name Burse . . . . .	206.50
St. John Berchmans Burse . . . . .	200.00
Our Lady of Victory Burse . . . . .	192.00
Jesus Christ Crucified Burse . . . . .	164.50
<b>Newark Diocese Burse . . . . .</b>	<b>157.00</b>
SS. Peter and Paul Burse . . . . .	150.00
All Saints Burse . . . . .	142.28
St. Joseph Burse No. 2 . . . . .	101.00

### FOR OUR COLLEGES

Sacred Heart of Jesus Burse (Registered) . . . . .	4,250.00
Bl. Theophane Vénard Burse . . . . .	1,612.80
"C" Burse II . . . . .	1,500.00
Bl. Virgin Mary Sodality Burse . . . . .	1,000.00
St. Aloysius Burse . . . . .	647.50
St. Michael Burse . . . . .	646.32
Archbishop Hanna Burse (Los Altos) . . . . .	229.95
St. Margaret Mary Burse . . . . .	112.00
Immaculate Conception Burse . . . . .	106.00

†On hand, but not available, as at present interest goes to the donor.

# BONDS

THERE is genuine satisfaction  
in knowing your savings are  
invested in securities of sound value.

## Lee, Higginson & Co.

Established 1848

70, Federal Street, Boston

New York

Chicago

Higginson & Co. LONDON

### MITE BOXES



For  
Missionary  
and  
Special  
Offerings

Catalog and Samples on request

EDWARDS FOLDING BOX COMPANY

Makers of Folding Boxes of All Kinds

29 No. 6th Street

Philadelphia, Pa.

### ADVERTISERS!

Reader interest means  
advertising results

Tell your story to

**500,000**

interested readers

through the advertising columns  
of

**THE FIELD AFAR**

Send for rate card  
and circulation data

### CANCELED STAMPS FOR SALE

British Colonies, 50 stamps.....	\$.15
Epirus, 10 stamps.....	.25
Iceland, 5 stamps.....	.15
Siam, 10 stamps.....	.25
Turkey, 20 stamps.....	.20
Wurtemberg, 15 stamps.....	.25
French Colonies, 25 stamps.....	.15
Foreign Stamps assorted (canceled)	
1000 .....	.50
United States Mixture, 5 lbs.....	1.00
Plus postage	
United States Mixture, 25 lbs.....	4.50
Plus Parcel Post rates, or sent Express collect	

Address:

**STAMP BUREAU**

Maryknoll

New York

### BETHANY HOUSE

(Near Maryknoll)

AN ideal retreat for any who  
are in a position to make  
use of its accommodations.  
These include a quiet, undis-  
turbed atmosphere, a satisfying  
table, nursing care if required,  
and, above all, the Presence of  
the Most Blessed Sacrament,  
with daily Mass.

Inquiries may be addressed to

SISTER DIRECTRESS

Bethany House Maryknoll, N. Y.

"The Shortest Route to the Orient"

## Japan • China Manila

via the "11-Day Route"  
from Seattle

Go to the Orient this fast, di-  
rect way. A magnificent Presi-  
dent Liner departs from Seattle  
every two weeks for Yokoha-  
ma, Kobe, Shanghai, Hong  
Kong and Manila.

Visit the mission stations in  
the Far East. Learn to know the  
peoples of these strange lands.  
Discover here the earliest traces  
of religious thought.

Make the ocean voyages swiftly  
and in incomparable comfort  
on a luxurious Presi-  
dent Liner. Outside  
rooms. Beds, not  
berths. Wide decks.  
Pleasant public rooms.  
An excellent dining  
service.

Return over the same  
route to Seattle, or, if  
you like, from Japan  
to San Francisco via  
Honolulu.

Your tickets are in-  
terchangeable with  
the Dollar Steamship  
Line, either the trans-  
Pacific or Round the  
World service.

Plan now to go.

Complete information from  
any steamship or railroad  
ticket agent or



### American Mail Line Admiral Oriental Line

32 Broadway . . . . . New York  
112 W. Adams St. . . . . Chicago  
101 Bourse Building . . . Philadelphia  
177 State Street . . . . . Boston  
Dime Bank Building . . . . . Detroit  
D. J. Hanscom, G. P. A.,  
1519 Railroad Avenue So., Seattle

## MARYKNOLL—A PRODUCT OF CATHOLIC AMERICA



**L**AST ALL SOULS DAY, THE MEMBERS OF BOTH THE MARYKNOLL COMMUNITIES GATHERED FOR THE BLESSING OF OUR GOD'S ACRE. ON OCCASIONS SUCH AS THESE, THERE IS VISIBLE PROOF THAT MARYKNOLL HAS COME TO STAY.

THE CATHOLIC FOREIGN MISSION SOCIETY OF AMERICA WAS ESTABLISHED BY THE WISHES OF THE AMERICAN HIERARCHY. AMERICAN CATHOLICS HAVE GIVEN GENEROUSLY OF THEIR SONS AND DAUGHTERS FOR THE MISSION CAUSE. THE SIGHTLY STONE BUILDING WHICH IS NOW TAKING SHAPE ON MARY'S KNOLL HAS BEEN REARED BY THE GIFTS AND SACRIFICES OF AMERICAN BENEFACTORS.

### **HAVE YOU A SHARE IN THIS GREAT WORK?**

THROUGHOUT THE YEARS TO COME, GENERATIONS OF YOUNG APOSTLES WILL GO FORTH FROM THESE WALLS TO BRING CHRIST TO THE ORIENT. BENEFACTORS OF MARYKNOLL SHARE IN THE MASSES, PRAYERS, LABORS, AND SACRIFICES OF THESE AMERICAN MISSIONERS.

### **BE A BUILDER OF MARYKNOLL!**

THE PRIVILEGE OF PLACING SOME STONES IN THE WALLS OF THIS AMERICAN CITADEL OF GOD IS YOURS FOR THE SUM OF FIVE DOLLARS.

*Address: The Very Rev. Superior  
Maryknoll, N. Y.*



